The Churchman.

VOLUME XVI. No. 19. | THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.- 1 Tim. iii. 15. | WHOLE NUMBER, 799.

PUBLISHED FOR THE PROPRIETORS. | NEW-YORK: SATURDAY, JULY 11, 1846. | AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,
AT NO. 12 JOHN STREET, UP STAIRS,
Near Broadway.

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Poetry.

For the Churchman.

A PENITENTIAL USE OF THE LORD'S PRAYER.

No. III.—"THY KINGDOM COME."

"Thy Kingdom come," O Blessed God and Father,
With all the radiance of its angel train,
Its bliss and glories, that the bride may gather
Reward for all her pain.

"Thy Kingdom come!" For then our holy Mother
Shall smile again beneath its peaceful sway;
Brethren shall cease to strive with one anolher,
And hate shall die away.

All wrong and cruelty from us shall sever;
All persecution and malicious might,
Before the Throne that shall endure forever
The sceptre that is right.*

And suffering souls, that feared each coming morrow,
Shall feel a joy they never knew before:
The captives's bands shall break and pangs and sorrow
Shall vex our hearts no more.

And sin shall cease, and bitter tears be over;
And aching hearts for our improvement sent;
For the great mercy of our God shall cover
The lowly penitent.

And Death shall die! And souls that felt their errors,
No longer tremble by the gloomy wave;
For Christ shall crush the mighty King of Terrors,
And spoil the conquering grave.

Lord, hear! We seek Thee, wailing our transgression,
Around the altar where our love would dwell,
Prostrate before Thy Body with confession
And purpose to do well.

Hear us! We languish for Thy gracious promise;
We are earth's pilgrims, this is not our home.
Lord Jesus, hasten; take our burden from us,
And let "Thy Kingdom come!"

Hyde Park, 1846. ACOLYTIS.

* Psalm xlv. 7.—Thy throne O God, is forever and ever: the sceptre of Thy kingdom is a right sceptre!

From the Irish Ecclesiastical Journal.

THE CHRISTIAN DOCTRINE

Fully known to the Apostles and the Primitive Church.

If any one were to take the trouble of reflecting calmly on the account given by the Apostles themselves of the state of spiritual attainment which the Christians they taught and exhorted had actually reached, and the further degree to which they ardently urged them to aspire as their proper privilege, as the natural result which the teaching they received was perfectly adequate, under divine blessing, to accomplish—he would be somewhat puzzled to determine what *more* the successors of these first believers could have fairly expected, either of doctrine to enlighten, or of holiness to sanctify. To convey this in the full measure of its irresistible force against the speculation I am combating, would require the transcription of a large proportion of of the New Testament. Fortunately, it is a topic on which, above all others, I rejoice to think I can trust to the memory of most of my readers. I request them then to conceive Christianity maintained to have been a merely germinant Idea, or even a formal body of explicit doctrine, but only in its earliest stage of growth, among men characterized as they cannot fail to remember the Saints of the first Churches were characterized by their inspired teachers; among men described as, in virtue of their justification, enjoying complete "peace with God," "rejoicing in hope of His glory," and glorying even in their "tribulations;" living "in the Spirit," and by the Spirit "witnessed" to be "the children of God and joint-heirs with Christ;" being enfranchised by "the law of the Spirit of Life," "more than conquerors," and inseparable from the love of God in Christ; "perfecting holiness;" free citizens of a "kingdom which is righteousness, and peace, and joy in the Holy Ghost;" so that "*all things* were theirs, and they Christ's," even as "Christ was God's;" "new creatures in Christ," "crucified and risen with Christ," and already, even on earth, "set in heavenly places with Him," and enjoying a life "hid with Christ in God;"—in short "*complete* in Christ:" "rejoicing with joy unspeakable and full of glory, receiving *the end of their faith*, even the salvation of their souls;" "walking in the *Light*, even as God Himself is in the light;" and so having "the love of God" in them "*perfected*," insomuch that they "*could not* sin;" "dwelling in God, and God in them." And all these wonderful attainments traced directly to the power of the *teaching they had already received*; they were thus "established *according to my Gospel* and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began, but *now* made manifest;" they had "heard the *word of truth*, the Gospel of their salvation;" they had "received the *word of God*, which effectually *worked* in them;" they had been "chosen to salvation, through sanctification of the spirit and *belief of the truth*, to the obtaining of the glory of Christ," on which account ("therefore") they are in the immediate context besought to hold fast "the traditions *they had been taught*;"—they were "enriched in all utterance and coming behind in no gift," having "Christ made unto them *wisdom*;" and so, "righteousness and sanctification and redemption;" "*beholding with open face as in a glass*, the glory of the Lord, and changed into the same image;" "blessed with *all* spiritual blessings" from God, who "had *abounded* towards them in *all* wisdom and prudence, having made known unto them the mystery of His will"—that "*now* unto the heavenly powers might be known by the Church the manifold wisdom of God;" "taught in *all* wisdom," and as "spiritual, judging all things," "having received the Spirit of God, that *they might know* the things freely given to them of God," insomuch that "they *needed not* that any man should *teach* them:" having received "*all* things that pertain unto life and godliness, through the *knowledge* of Him who had called them;" having received "great and precious promises," of such power that by them they were already capacitated to enjoy the greatest blessing conceivable to the thought or utterable by the language of man, even that of being "partakers of the Divine nature;"—the old fathers waiting to be "made perfect" with *them*; the prophets "prophesying of the grace that came unto *them*, and ministering not unto themselves but unto them the very things *now* reported unto them by the preachers of the Gospel;" the Apostolic Revelation being the great central Light of the last days to which the prophets looked forward as we look back; already it was "*the* Faith," "*the* Truth," "*the* Gospel," "*the* Word"—one, distinct, exclusive, complete. And when in the secrecy of prayer—the ineffable communion of such a spirit as Paul's with his God—the great Apostle besought on behalf of the Church the gift of more and yet more of light and love, was it to some dim and shadowy *future* he pointed his glance, when that which was now but indistinctly known might be fully disclosed to the maturer saints of ages to come? Not so; his prayer—surely the sublimest supplication that ever broke from human lips—was, "that YE, being rooted and grounded in love, may be able *to comprehend* with *all* saints, what is the breadth and length, and depth, and height; and to know the love of Christ, which passeth knowledge, THAT YE MIGHT BE FILLED UNTO ALL THE FULNESS OF GOD!"

Whatever was essential to be known for man's belief and salvation in respect of any particular doctrine (as, for instance, in the doctrine afterwards fitly named the Trinity,) was therefore undoubtedly delivered by the Apostles and received by their disciples. No *speculative* difficulties whatsoever, no difficulties even about the exact amount of scriptural proof for special points, can be allowed in the least to disturb the certainty of this proposition, expressed or implied as it is in every page of the apostolic writings. And therefore whatever *errors* are alleged [a disputed matter of fact into which I do not now enter at all] to occur in extant remains of Ante-Nicene Teachers, *either* did not affect necessary doctrine on the Divine Nature, *or* was a departure from the apostolic Teaching and the previous belief of the Church, for which those Teachers alone are answerable. And further (as insisted on below,) if the alleged errors did affect necessary doctrine (or indeed if they were errors of any importance in any view,) their existence uncorrected for so protracted a period is absolutely fatal to the Roman theory of Infallibility, unless on the supposition that the infallible Spirit never instructs except by Universal Councils, a supposition which would involve the Roman Church in hopeless embarrassment,—implying, for example, that Transubstantiation and Purgatory were me.e current conjectures, destitute of all divine sanction, until the thirteenth and fifteenth centuries. I observe,—

That the function of the early Councils was, however, a very important one—namely, to *define received* doctrine, to *condemn false* doctrine. But it was *not* to *reveal new* doctrine. This is established, from the very *object and occasion* of their doctrinal definitions, the suppression of a heresy, which presupposes an *anterior* truth departed from, and requiring to be *restated*. 2. From their own express declarations, in which they allege (and, if infallible, cannot have falsely alleged) their objects to be exclusively as above, and distinctly, in their very condemnation of all novelties as false, disavow any mysterious faculty of evolving truths substantially new. 3. From the entire tenor of their proceedings, and the arguments on which their conclusions wholly rest, which are always the Written Word, and the continuous Belief of the Churches; both of them available only to fix doctrine already revealed, or to ground logical inferences therefrom, so far as might seem expedient; but neither of them capable of being thus made *the entire and exclusive sources of evidence* to a Council met to receive and issue new revelations.

Thus, the FIRST, the Council of Nice, declares (*Epist. Synod.*) that it has "anathematized all these tenets [of Arius], not enduring *so much as to listen* to such impious sentiments, and such madness, and such blasphemous sayings;" a tolerably clear intimation of the instantaneous perception of its error with which the Bishops met the new heresy. And when deciding a dispute about ecclesiastical prerogative in a Canon, which has since indirectly become of much controversial importance, they lay down, as every one will remember, their memorable maxim, which I presume it will hardly be said was *more* applicable to a question of discipline than to a fundamental of the Faith,—"Let the *ancient customs* be maintained." Of the Creed of Nice and the subsequent completion at Constantinople, it has been shown, that *every single* expression is contained either in previous Creeds, or in other authentic records, antecedent to the Council; the *homo-ousios* itself was a term in received use, and other phrases fully equivalent to it are easily adducible.

The SECOND, the Council of Constantinople declares, in reporting its proceedings to the Emperor (*Epist. Synod*), that it has "pronounced some short definitions *ratifying the Faith of the Nicene Fathers*, and anathematizing the heretics who have sprung up contrary to it;" and in its Canons pronounces, that "the faith of the three hundred and eighteen Fathers assembled at Nicæa in Bythinia is not to be made void, but *shall continue established*, and that every heresy shall be anathematized, especially those of the Eunomians, Semiarians, Sabellians, &c."—*Canon* 1.

The THIRD, the Council of Ephesus, proclaims (*Canon* 7), that "no person shall be allowed to propose, or to write, or to compose, *any other Creed besides that which was settled by the holy Fathers* who were assembled in the city of Nicæa with the Holy Ghost." And it denounces deposition against any cleric, and anathema against any laic, who shall dare to do so. And, like the Council to which it appeals, it decides the claims of Provinces, by that which "has been heretofore, and *from the beginning*."—*Canon* 8.

The FOURTH, the Council of Chalcedon, declaring (*Defin. of Faith in Act. v.*) that "our Lord and Saviour Jesus Christ confirmed the knowledge of the Faith to His disciples," but that "something *new* had been invented against the truth," pronounces that it "*renews the unerring faith of the Fathers*, by publishing to all the Creed of the Three Hundred and Eighteen, and adding to them as of the same family the Fathers who have received the same form of religion, and particularly those Hundred and Fifty who assembled in the great city of Constantinople, and ratified the same Faith." And it subjoins the remarkable expressions, that "this wise and saving Creed of the Divine Grace *would be sufficient for the full acknowledgment and confirmation of the true religion*; for it teaches *completely the perfect* doctrine concerning the Father, the Son, and the Holy Spirit, and fully explains the Incarnation of the Lord to those who endeavored to make void the preaching of the truth, some daring to corrupt the mystery of the Lord's Incarnation for us, and refusing to the Virgin the appellation of Theotocos, others bringing in a confusion and mixture, &c.; therefore, the present holy, great, and Œcumenical Synod, wishing to shut out all devices against the truth, and to *teach the doctrine which has been unalterably held from the beginning*, has in the first place decreed *that the faith of the three hundred and eighteen holy Fathers should remain* free from assault. Further, on account of those who in later times have contended against the Holy Spirit, it confirms the doctrine concerning the substance of the Spirit which was delivered by the hundred and fifty holy Fathers who were assembled in the royal city, which they published, *not as adding any thing that was wanting to the things which they had before received*, but declaring by written testimonies their sentiments concerning the Holy Spirit against those who endeavored to destroy His dominion." And they then proceed to refer to the new heresy immediately before them; and sanction with their conciliar authority the Letters of Cyril and Leo as orthodox expressions of the truth. Defining their belief, they declare that "we, *following the holy Fathers*, all with one assent teach men to confess, &c. Even as the Prophets from the beginning have declared concerning Him, and the Lord Jesus Christ *Himself hath taught us*, and the Creed of the Holy Fathers *has delivered* to us." In their Canons they pronounce that "the Canons which have been issued by the Holy Fathers in each Synod *up to the prezent time should continue* in force."—*Canon* 1. And in giving Constantinople equal privileges with Rome, each declared to be exalted simply ou the ground of its political position, they repeat that they "*follow in all things* the decisions of the holy Fathers."—*Canon* 28.

Such are the grounds upon which the first four Œcumenical Councils professed to proceed. The reader will decide whether a modern theologian's opinion of their function, or their own conception of it, has the better claim to acceptance. He will reflect, too, whether if, in incorporating sub- substantially new elements into the body of the Faith (by which I mean elements *as* new in their nature as Purgatory, or Virgin Worship, or the like, which alone will answer the requirements of this argument), they imagined themselves to be only restating and defining the Church's primitive belief,—whether *if* they thus palpably misapprehended their own work, and really drew conclusions which confuted their own declared principle, their decisions in *any* point of view can continne any longer to be regarded as of moment.

It would be needless to allege citations to the same effect from subsequent Councils; the same general principles will be found decisively avowed in them also; urged indeed with such pertinacity, that even when (as at 2 Nice) an error most perilous and practically debasing to the character of Christian worship received sanction, it was under the mistaken pretext of *tradition* it was established: and the occasion above all others on which a claim of the prerogative of expounding old doctrine into new revelation would have been, in the manifest default of Scripture warrant, the most convenient and appropriate, happens to be above all others the occasion on which traditional evidence was most strenuously celebrated. Centuries after, in the Florentine Synod of the fifteenth age, the whole question of the legitimacy of additions to the Creed was ardently contested: abundant memorials of the discussions remain; and it is most observable that no approach seems to have been even then made by the acute and able managers of the controversy for the Latin Church, towards hazarding the claim now advanced or insinuated in its behalf.

It may nevertheless be fairly anticipated, that the Resolutions of Councils will in *the form and disposition* of the doctrine, differ considerably from the arrangements and expressions of Holy Scripture. For manifestly, the Council's statement of mere Scripture could effect no more than the Scripture itself had effected; and had the Scripture expressions availed to prevent dissension, no Council would have been held at all. And, therefore, it must be the very scope of the Council to express the ancient truth, *not* in the ancient words, but in that special form which shall directly meet the modern error. And it may be added, that, in whatever degree the error is one which rather contradicts *inferences* from Scripture, or from the common formulary of the Church's belief, than the very words of either; in the same degree we must expect that the Council, to meet that false inference, shall have to put forth decisions which shall themselves be inferences also, and which therefore will appear still more removed from the *ipsissima verba* of Scripture, or the very and actual phraseology habitual in the Church. Nay further it is very possible and natural, when we consider the great amount of reflection devoted to the subject at issue, the earnest anxiety for correctness, and the varied gifts called into action, that a Council should, in the discharge of its office, come, by God's providence, to present Christian Doctrine in new *aspects and relations* of great interest; even as by the same Divine blessing eminent teachers in all ages have in their individual labors more or less achieved the same object, and brought the "new" as well the "old" out of their treasures. It being still understood, that neither did the said Councils, however venerable, ever claim, nor do we concede to them, any absolute authority for such new aspects and relations of old Doctrine, except so far as the same may be justified upon intelligible grounds of deduction from the primitive articles of the faith, and by the warrant of Holy Scripture.

But I think I am justified in adding, that, from the general promise of peculiar favor to all *united* Christian labors, a *further* special measure of Divine blessing may be reverently anticipated for such Councils (as contrasted with mere individual research,) when assembled under just conditions,—for example, as to *occasion*, (when their interposition seems urgently demanded by the conjuncture;) as to *impartiality* (when the whole Church is honestly invited, and candidly heard,) as to the *object* (the restoration of obscured or imperilled truth;) as to *motive*, (when the greater glory of God is disinterestedly sought.) And that these characteristics (even should some allowance be required for human infirmity) seem on the whole to belong to the early Councils, and fully justify the respect in which they have ever been held by the universal Church. While the same characters seem grievously lacking in those later assemblies of the Papal obedience, in which (not to speak of *motives*) the occasion was often an imaginary necessity; the *partiality* manifest, a large portion of the Church being wholly unrepresented; and the *object*, (though this indeed was never distinctly avowed, so wholly modern is the new system that assumes it,) not the elucidation or recovery of primitive truth, but the establishment of superadded doctrines, and the unjust and tyrannical excommunication of those who questioned them. That, consequently, we cannot, on the same grounds, anticipate any peculiar blessing as attaching to these assemblies.

But even beyond this strong claim to our respect, those who maintain (a question I do not now specially discuss) that the Lord must be understood to have pledged Himself in His promises to the preservation of all necessary doctrine in the Church—all such doctrine as is necessary to *the Being* of the Church—will naturally regard the early Councils as specially under providential control in fixing and confirming it; and will, on this account, give their decisions a measure of consideration to which later Synods can make no pretensions. But in such an inference, it must be still remembered that the Council is presumed to have enjoyed this degree of Divine favor, because the doctrine is, on distinct grounds, known to be fundamental and true, not the doctrine known to be either true or fundamental, simply because the Council has so declared it.

From the Ecclesiologist.

THE CHANTING OF THE PSALMS.

The English Church is—(to re-appropriate an abused term)—a Psalm and Hymn singing Church. Her office Book is "a public common form" in which every man is required to join. This obligation upon each individual worshipper is forced upon the attention of "the great congregation" at the commencement of our Matin and Evensong offices. The Priest sings, "O Lord, open Thou our* lips;" and the response of the people supplies the consequence, "And our mouth shall show forth Thy praise." The Daily Services are rich in Psalms, or, to translate the word, "the things sung." The Invitatory Psalm, *Venite exultemus*, is never omitted, except on that great festival, when we scarcely need an invitation to sing praises; and on that day its place is supplied by a joyful anthem. Every morning and evening we are provided with canticles; and the whole Psalter is so arranged as to be sung through in the course of each month. Yet, as every one knows, "the things sung" are generally *not* sung in our churches. People are usually satisfied with an inaudible perusal of "the common song," or with silently listening to the school children and the clerk, whom they seem to regard as their deputies in Divine Service. However in this, as in other things, a strong desire of amendment is beginning to be felt; and in considering the Psalms as the most obviously musical part of our offices, these questions naturally arise: "How is it the Psalms are unsung?" "Whose duty is it to sing them?" and "In what way shall they be sung?"

The Psalms are not sung, because singing has come to be considered the duty of a trained quire; but if Psalm singing were meant to be confined to such a quire, the direction would have been, "In quires and places where they sing" here followeth the singing of the Psalms. But there is nothing of the sort. The antiphonal chanting of the Psalms is meant to be congregational: whether the congregation be a large body of ecclesiastics alone, or a mixed one. It is altogether an abuse that the chanting of Psalms has come to be thought a *quire* instead of a *common* song. When singing ceased to be regarded as the duty of all equally, those on whom the task devolved began to feel it irksome, and imitated their superiors in neglecting it. A silent Dean made a silent Chapter: the congregation ceased to sing when the Priest no longer led. Of course the non-residence of members of the quire contributed to hasten the downfall of church-music. A new method of singing the Psalter became positively necessary. The young choristers were the only persons whose attendance at public worship could be depended upon; and thus they came to bear the chief burden of the chanting. But the ancient Tones were not so much meant for children's voices as for men's. It followed, naturally enough, that the style of music was altered accordingly. And hence, in great measure, arose the introduction of a new song, more light, more varied, and of greater compass than the staid, solemn, vigorous, and manly song of the ancient Church. But this change reacted with deplorable results. That which may be pretty and agreeable from the mouth of a child, may be unseemly and indecorous when sung by a company of Priests. Imagine a Bishop, singing E. Purcell's chant in D minor, or that of Battishill in E major! Indeed it would be impossible for him to do so: for though women and children can sing men's music, men cannot sing theirs. Here was another reason for the neglect of common chanting: the chants were such as could not be ordinarily sung.

Whose duty is it to sing the Psalms? Surely the duty of all the worshippers collectively; but the duty of leading belongs to the men of our congregations, and to the Clergy most of all. It is really an absurdity for the dignitaries of our cathedrals and the Clergy of our parish-churches to take no part in the common song; whatever be the reason for it, whether pride or unskilfulness. If the chants used be too difficult, refined, or varied for the ordinary run of the Clergy to sing, how altogether unfit must they be for general use! No music for the *common* parts of our offices is admissible which cannot be easily sung by all. It is a mockery to require of all a song which can only be given by a trained few. Hence appears the impropriety of the term "cathedral chants," or rather of the chants themselves; as though a trained quire were necessary for ordinary chanting. Of course in quires and places where they sing, there are properly anthems and the like in elaborate harmony; but there ought not to be any peculiar or artistical *chants*. These are songs, as Merbecke says, "for all churches;" and, in a word, no chant ought to be allowed which is not equally proper for a parish and for a cathedral church.

In considering how the Psalms are to be sung, we must first decide on the kind of song, and then on the mode of its exhibition. The Psalms are sung because, among other reasons, it is the only way in which the words can be conveyed throughout a large building, the only way in which, agreeably to the laws of nature, a whole congregation can audibly express their "common praise." An intelligible *reading* of the Psalms by a whole congregation is an absurdity. A number of persons cannot recite any thing in common, except by observing some common law or rule, such as, for instance, the use of one unvaried sound, or a monotone. How natural this monotone is, is shown by the circumstance, often mentioned, that children always read with an uniform elevation of voice. Without doubt the Psalms, if *said* in our churches, ought to be said in an uniform reciting tone: if *sung*, the declamation is of a more varied character, but still such as all can share in. This, as a fact, was the character of the chant, for a long period of our reformed history. It was not till after the Restoration that the change for the worse took place in chanting, as well as in figured music, under the influence of Charles and his court. Then we find the ancient chants giving place to tunes which only boys can sing at all, and which are highly unsuited to devotional purposes, even in their mouths. The common song of the church made way for "cathedral chants," or in other words,—songs for choristers, with harmonized accompaniments for quiremen.

It may be worth while to show how long the ancient chants were the rule of our Church. Merbecke gives them in 1550. We find them again in Day's book of 1560, but of which however the harmony music did not appear until 1565, although no doubt in use in the mean time, in the Chapel Royal.* We find, in 1623, Ravenscroft mentioning them as in use in our Cathedrals: in 1641 we find them again in Barnard. In Low's Manual of 1661 and 1664, there are a variety of them set forth, evidently as Congregational unison Songs; and four of them occur in another part of this Manual arranged in harmony, three of which have the Plain Song for the men to sing. We even find the Metrical Psalm tunes for the first fifty years after the Reformation all carefully preserved in the *Tenor* for the men to lead;—and Archbishop Parker, in his Psalter declaring "The *tenor* of these Tunes be for *the people* when they will sing alone, the other parts being for greater quires, or for such as will sing or play them privately." Up to 1664 it is clear there were Psalm Chants which had been in use in England for nearly 1500 years, and which were the use of all Christendom. These chants, we need not say, are the eight Church Tones, known as the Gregorian Chants, though of course having been only re-arranged by. S. Gregory. Time and space forbid us to enter into any detailed analysis of these chants, but we hope to do so on a future occasion. Their best mode of exhibition is that without the adjuncts of *vocal* harmony,† in other words, in *plain chant* or *plain song*. We only beg our readers to bear in mind, (1.) that these are the only genuine Anglican chants—(2.) that they are for the use of the *whole* assembled congregation—(3.) that *all* may, with a very moderate amount of attention and practice, learn to sing them. When shall we again hear an English congregation uttering, as with one voice, the song of praise in these majestic tones?‡

* The opening Versicles are all in the first person in the Prayer-book of 1550, "my lips," "my mouth," &c. as in the Breviary. There is more of personal engagement in the offices of this book, than in the later revisions.

* They are not set forth as Psalm Chants, but worked up in harmony for the Hymns, &c. There are no chants for the Psalms (professedly so) in Day. The oldest MS. of the kind, is that in the Library of Winchester Cathedral. It consists of the Ancient Chants set forth for Priests and men, with an added Quire harmony.

† We say *Vocal* harmony, because where there is an organ, it may conduce materially to the proper chanting of the Psalms, if the voices are led and sustained by an instrumental harmony.

‡ It is almost needless to say it, but we may add by way of avoiding all misunderstanding, that while we condemn the attempt to introduce elegant harmonized music for the Psalter, we are far from arguing against the use of the very highest specimens of art in the Services of the Church. The Anthem, parts of the Communion Office, &c. for instance, may be sung to the grandest and most artistic compositions, provided that they be in a solemn and devotional style In this case the people are intended to listen and to be edified,—not as in the Psalms and Hymns, in which they are on the contrary expected to take a constant and audible part.

From the Calendar.

IS THERE ANY DIFFERENCE?

Mr. Editor,—Having but recently come into the Church, I am but little acquainted with many things in its doctrines and discipline; therefore I have many questions to ask of those who have learned the way more perfectly. My present question is this: Is there any *essential* difference between the Church and the sects—the Congregationalists, for example? I had in my simplicity supposed there was a difference, a difference of vital consequence. That the Church had not only certain *advantages*, but a different Faith, different Discipline, different Sacraments; or rather, I ought to say, I supposed that the Church had *the* Faith, *the* Discipline, and *the* Sacraments of the Catholic Church; and, to say the best we could of the sects, it was extremely doubtful whether they have these essentials of the Catholic Church. It was this view of the matter that led me to abandon the sect in which I was born—as having no authority to teach me in religion—no true Sacraments whereby to give me the grace of life; and to flee to the Church which is the mother of us all. Judge of my surprise, then, when I found in the Church, some, and that, too, not only among its private members, but even among its Clergy, and Bishops, who do not claim for the Church any *essential* distinction over the sects—(by *essential* I mean that which touches the *esse*, the *being* of the Church.) Now, Mr. Editor, is there any difference, or have I and others, a great multitude of others, who have left the sects in pursuit of the same object, been chasing a shadow? Is it only in *form* that the Church differs from the sects; and is that the reason why sectarians call Churchmen formalists?

It was not the form only we *sought*—we had *form* enough at home; it was substance we sought; and it was because we were told that the Church's forms had a substance in them that we sought them. We had been accustomed to forms in which we were expressly taught there was no inward and spiritual grace. We had a ministry, but not of Divine appointment through the Apostolical Succession. We had what we called the Church—but independent of Sacraments; indeed we were told that Sacraments were quite unnecessary if we had faith—and though we had what we called Sacraments, we were told that they were only forms, and by no means necessary to salvation.

Now it was with our own souls full of longing that we left such teaching as this, and sought the Catholic religion through the forms Divinely given in the Catholic Church. And the Catholic religion we supposed we learned in the Prayer Book, *studying* it, *believing* it, *obeying* it. In it we learned to expect Regeneration in Holy Baptism—an increase of the gifts of Grace and of the Holy Spirit, in Confirmation—the receiving of the Body and Blood of Christ in the Holy Communion—and these came through the Ministry of Apostolical Succession—a strengthening of the habits of devotion in the daily Prayers, and keeping the Festivals and Fasts of the Church. And so, in short, we expected that the life of Catholic Christians would be developed in us by a faithful and self-mortifying use of the Sacraments, and in penitence, and obedience to the holy discipline of the Church; and that the end of all this was holiness of character and conformity to the will of God. If this is the teaching of the Prayer Book, then there *is* an *essential* difference between the Church and the sects—that is to say, not only a difference in form, or in "Church government" as many suppose, but so great a difference as this, that the one is the Church, and the other no Church. Such was our simple conclusion—but again the conduct of some, calling themselves Churchmen, stumbles us. For example: we thought this a good Canon, and so it is, (xv. 1832) requiring a candidate for Holy Orders to present a testimonial "that he hath not, within the three years last past, written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church,"—that is, we suppose it means, the Catholic Church in the United States. Now, there is, if we are rightly informed, in one of the Theological Schools of the Church, a Professor of Systematic Divinity, in Priest s Orders, who, three years ago, was a Congregational preacher. We want to ask, Mr. Editor, whether there is any difference between the Catholic religion as taught in the Prayer Book, and Congregationalism? Whether a Congregationalist preacher makes a good enough Catholic Priest, provided only the Bishop's hands are laid on him? Is no change in his Theology needed? May he still go on teaching Calvinism, or any other heresy of the sect from which he came, or whatever his own private judgment approves; or does his vow at his ordination bind him to teach the Catholic Faith? And is it expected and required, that, at his ordination, he should know and declare what that Faith is?

One more question, and I will stop for the present. I have used the term Catholic, because I found it in the Creed—is it right, or should I say "Protestant Episcopal," instead; for example, Protestant Episcopal Religion—Protestant Episcopal Faith? As I deemed the Creed greater authority than the title page of the Prayer Book, I have used the word Catholic.

Yours, &c., NOVICE.

Communications.

For the Churchman.

"THERE IS NO POWER, BUT OF GOD."

It does not follow hence, all "power" is approved of God; only permitted. If God approved all "power," he would approve of wrong, of usurpation of his own prerogative, of evil. He permits all "power," in Church and State, even when it rises up against his own dominion, and for a time allows it to run out into its own results of folly and of ruin. Know this, oh man! that "power" assumed, or exercised, or obeyed, which does not flow from God, and bind to God; and is not regulated and determined by his will; is rank rebellion; an attempt to loose the bonds of all authority, which cannot help, but lead to anarchy, disorder, and confusion.

"Power to rule," whence comes it? From God, if it be rightful. From the Devil, otherwise. Yet even that, "of God:" permitted, tolerated for a season, allowed for this wise purpose, to prove the folly of disaffection to his government.

When the Saviour of mankind, God's only equal, commissioned his Apostles, HE prefaced his command to "go and make disciples of all nations," "teaching all, and commanding all," (ruling) with words like these: "All POWER is given unto me." "Given," not assumed: received from God, not from men. "Go ye therefore," &c., and "I am with you alway." Here was and is, the fountain Head of all authority and "power:" springing up out of God's own grant, and exercised by virtue of the Divinity that dwelleth in the "Head." In this commission, then, is power both to rule and to obey. The Spirit of God dwells in it. Separate from this, the "power" may be allowed, it cannot be approved, or prospered. Let it run out, and find its way through ages, the end will be confusion.

The power that *was* in Jesus Christ, and *is*, he gave to his Apostles, to be exercised for him, in faith, and to be submitted to in faith. The exercise of this power, and submission thereto, according to the will of Christ, is CHRISTIANITY.

If the "Apostolic Succession" be lost, the succession of power from God to rule, who may lay claim to it? It is agreed on all hands, Jesus Christ had "power." HE gave it to his Apostles, they to their successors, that it might descend to the end of the world. If it be lost, alas for the world. If it be lost, we have no "kingdom of God" upon earth, no Church, no religion.

What meaneth, then, those speeches of disaffection which we hear to the "Apostolic Succession?" those wild bursts of approbation, when it is disputed or denied? It is the madness of unsanctified humanity, rising up against the POWER of Divinity. G. B.

Poughkeepsie, June 30, 1846.

For the Churchman.

THE ANGLICAN DOCTRINE

Respecting the Authority of the Church, compared with the Theory of Development.

Rev. Mr. Editor—The accompanying thoughts were suggested by the following remark in a letter to the writer from a Presbyterian friend, who had read Mr. Newman's essay with some attention:

"Where the line of demarcation between what you and he would call the Catholic system is to be drawn, I cannot conceive."

If you think them worthy of a place in the Churchman, they are at your service.

The Anglican Divines, ever since the Reformation, have held that the function of the Church is, to keep and transmit the true Christian Doctrine, as received from our Lord and his Holy Apostles. This, if I understand it, is implied in the rule of Vincens, "*Quod semper, ubique, ab omnibus*," and to this rule the English Divines constantly refer, as it was on this principle that the English Reformation was conducted. The Divines of that period referred to the Church of the first centuries, to ascertain the doctrine of Christ, as delivered by the Apostles assuming that such alone could be affirmed, as binding upon the faith and practice of the Church for all time to come. Thus the Episcopal Government of the Church is affirmed as binding, and maintained, not on the ground of any inherent authority in the Church to establish a form of government, or to develope one from previously existing forms, but on the ground that "there have been, since the Apostles' times these three orders of ministers in Christ's

Church, Bishops, Priests and Deacons." The Anglican Doctrine of the Eucharist, as distinguished from that of the Roman Church, was settled in the same way, by reference to antiquity, and the office for the Holy Communion, was compiled from the most ancient offices of the Church. The authority asserted for and exercised by the Church, was simply *declarative* and traditionary; an authority to declare and hand down the Primitive doctrine.

This, you will see, is a very different position from that in which Mr. Newman places the Church. His theory makes her a constituted authority, not only to preserve and hand down doctrines from the Apostles' times, but to bring out doctrines which he admits the Apostles did not declare, and which were not known to the Church of the first centuries, and to impose them on the conscience as matters of faith and practice equally binding with the very Apostolic doctrine. And in order that there may be an assurance that what is thus imposed is a true, and not a false or fanciful development, there results a necessity for an authority, which with the assurance of perpetual protection against error, shall be empowered to enforce these developed doctrines.

The Anglican doctrine coincides with the pure Protestant so far as this, that it denies the right of the Church to impose any doctrine as necessary to salvation, which is not derived from Christ and his Apostles. It cuts off the possibility of any such "developments" as Mr. N. contends for, by asserting that nothing is to be imposed as matter of *faith*, but what may be found written in, or may be proved by Holy Scripture. It differs from the common Protestant ground in referring to the Church of the first centuries as giving the true doctrine which we are to find in Scripture, and teaching us that we must receive the ancient creeds as the true exponents of Scriptural teaching. Now the great reason, as I conceive, for maintaining this ground is, that faith can rest only on the *Word of God*, and there is no sufficient evidence of the divinity of an institution or a doctrine, but an actual revelation from God; and this is presented to us so as to become a sufficient ground of Faith only in the Holy Scriptures; and I do not say that it is not possible that there might have been prophets commissioned by Christ, to make farther revelations of truth; nor that it is *abstractly* impossible that the Church should be endowed with such an authority, but I can see no evidence that such is the fact. The Fathers and Doctors of the centuries immediately succeeding the Apostolic age made no pretensions to any farther revelations, nor did they profess to establish or ordain any thing, except as coming from the Apostles; and the Church of a later period, or any portion of it, cannot, without the highest testimony, be believed to have it in its power to do what Saints Polycarp, and Ignatius, and Clement, and Irenæus never thought of.

The validity of any institutions created by a "developihg authority," such as is contended for by Mr. Newman, depends upon the sufficiency of evidence for the divine institution of such an authority. If that authority be asserted to lie in the See of Rome, for instance, I must be convinced, by reasonable evidence, that such authority is deposited there by the invisible Lord and King of the Church; otherwise, Faith in it impossible, and I cannot recognize the decrees of Rome as either actually or relatively infallible. But if I understand Mr. Newman's ground, this itself—the supremacy and infallibility of the Roman See—is one of those very "developments of Christian Doctrine," the certainty of the truth of which rests upon the infallibility of the Roman See: that is, the infallibility of the Roman See rests, not upon any word of Christ or his Apostles—not upon any extrinsic evidence, but upon the fact, that the Roman See has declared itself infallible.

The Catholic Church testifies to the Canon of Scripture, and on great and fundamental points to the interpretation of that Canon. She thus furnishes us with a standard, by which to test the obligation of anything that any part of the Church may enjoin. But truth cannot be self-contradictory, and therefore if any portion of the Church enjoins what is at variance with Holy Scripture, no "developing authority" can make it right or of universal obligation; for otherwise the Chureh would stultify herself. It is absurd to suppose that the "developments" of a a doctrine should be at variance with the doctrine itself, as attested in the first centuries, or should sanction practices at variance with the irreversible moral principles affirmed in the Old Testamant and re-enacted in the New.

This is a course of argument by which, when carried out, the whole force of Mr. Newman's reasoning appears to me to be broken and the position of the Anglican Church to be sustained. The line of demarcation between the true Catholic doctrine (what we regard such) as maintained by the latter, and the doctrine of "development," seems to me broad and distinct. The Anglican doctrine simply assigns to the Church authority to *declare* what is the true Christian doctrine, and binds us to receive it as thus declared. The Roman doctrine—at least, as maintained by Mr. N.—gives to the Roman See authority to promulgate new articles of faith, and to require that they be received on the ground of her decrees.

My Newman's essay is well adapted to conceal the objectionable features of the Roman Church. He has contrived to bring into the foreground whatever there is of correspondence between the Romish discipline and that of the Ancient Church, and he exhibits the imposing grandeur of her power and influence in such a light as to cast us, of the American Church, into the shade. The imperfection of discipline among us is undoubtedly our greatest weakness, and whoever looks upon our branch of the Church Catholic with an eye chiefly to organization or discipline may rate her far below the Roman Church. The powerful infusion of ultra-Protestantism among us, creates in the minds of so many both of clergy and laity, so strong a sympathy with the Protestant sects, that there results hence a public sentiment which hinders the exercise of a rigid discipline, and the unbelieving spirit which springs from the same source renders it difficult to carry out the true Catholic system of devotion. This is a disease of which many of us hope the Church is gradually purging itself.

But whatever be our weakness in these respects, it cannot b edoubted that, in respect to doctrine, the American Church is the more truly Apostolic Church. That she is connected with the Church of the Apostles by an unbroken succession of ministry is not to be questioned, and it should require something more than a theory of development to convince any one that the excommunication of the Anglican Church, by the Bishop of Rome, cuts her off from the Body of Christ.

For those things upon which Christian *Faith* chiefly fastens—the true Apostolic Doctrine and the true commission and promise of Christ's presence, the American Church is perfect and entire. The true spirit of religion will seek these first of all, and these may be had without exposing oneself to the dangers which meet one in the Roman Church, and to what I must call her anti-Scriptural and immoral practices. If other things are placed before the proper objects of Faith, whether discipline, or organization, or power, or correspondence with an ideal, or gratification of taste, whatever it be that turns the eye away from these most essential matters, so as to reconcile one to what can only be justified by the recess of sophistry, appeals to the principles of self-seeking and its pursuit is evil and sin.

With these things in view, I cannot but think that the candid mind that is controlled mainly by *Faith*, will arise from a comparison of the two Churches with the conviction that, whatever advantages may be seen in the organization of the Romish Church, however imposing be her power, however attrabtive her ritual, yet true *Faith* will seek its home in a branch of the vine which, without any great pretensions otherwise, is yet distinguished for holding the pure doctrine of Christ uncorrupted, and the Commission of the Ministry unimpaired, without any additions in practice which contradict the first principles of morals and religion, or any novelties in doctrine which have no higher sanction than the assertions of the Roman See. O. W.

Western New York, July 1, 1846.

For the Churchman.

ST. PETER, A TYPE OF THE CHURCH.

Mr. Editor,—This apostle affords a most striking type of the one true Catholic Church, both as regards his name and character. His surname signifying *rock*, was given him by our Lord, most probably, because he was the first one called, the first chosen stone in the new spiritual building. And as in the name Peter, so even in Christ is the Gospel Church founded, "being built upon the rock Christ Jesus, of whom the whole family in heaven and earth are named." They are not named from Peter the rock, but Christ, being called Christians, and the first Church ever established was that at Jerusalem, founded by our Saviour himself, being a figure of that "which is above, the mother of us all," and in which he was succeeded by his brother St. James the first apostolic martyr.

After this St. Peter founded the Church at Antioch, where they were first called Christians; he preached for several years together—which fact argues not very strongly for Roman supremacy or priority in the faith. Says Barrow, "if any of the apostolical men might claim a precedency over the rest, St. James seemeth to have the best title, for Jerusalem was the mother of all churches, the see of our Lord himself. He therefore who, as the fathers tell us, was by our Lord himself constituted Bishop of that city, might best pretend to be in special manner our Lord's vicar or successor. He, saith Epiphanius, did first receive the Episcopal chair, and to him our Lord did first entrust his own throne upon earth. Hence, in the apostolical constitutions, in the prayer prescribed for the use of the Church, St. James is put in the first place before both the Bishops of Rome and Antioch, from which we may see St. Peter in this respect hath no supremacy given him above the other apostles. Which if he had, would contradict both reason and Scripture, and affect materially the true spiritual nature of Christ's kingdom upon earth (as manifest in the Church of Rome.) Therefore it is in a typical light that we must consider the character and acts of this great apostle.

We have already noticed with regard to unity, the Apostle Peter was made an eminent type of the one true Catholic and Apostolic Church, so also we may consider his general character and the most prominent acts of his life. As the Church is the chosen witness to declare to the world the whole counsel of God, so did this Apostle from the beginning seem to be singled out from among the rest, and was as he has been justly styled, the mouth-piece of the Church, to make the greatest Scripture declarations that ever could be made, the most important of which was his belief in the divinity of the Son of God, from his assent and firm affirmation of which truth for and in the name of the Church he received his surname and blessing. For as to Abraham, first father of the old dispensation, was made known the great doctrine of the Trinity and unity of the Godhead, so first to Peter in the new dispensation was made known the incarnation and divinity of the Son of the Living God. Upon which truth as a foundation rests the whole Christian fabric; take this away and the whole entire and stupendous structure totters and falls to the ground; leave it, and it is truly Peter, upon which rock Christ said "I will build my Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven." Which as in one person Peter, so in the Church alone should be entrusted the power of the keys.

In the Apostle Peter, may we behold shadowed forth the fortunes of the Christian Church; who like him, would fain have built for Christ and herself earthly tabernacles, upon the mount of this world, forgetting her true spiritual life and glory, thrice did she deny her Lord and Master by her three great and well known eras of crime, when Satan was desiring to have her, (as he did Simon,) that he might sift her as wheat, which sifting process, she did truly undergo, from which she came out clear and purified, leaving the chaff behind, by means of the prayer of her all-prevailing intercessor. The Lord through his great love and pity for his tempted Church, turned and looked upon her, and like Peter, she went out and wept bitterly—went out from her many gross errors and corruptions, and when thus converted, strengthened the brethren, and still continues so to do. Dark indeed was that night which once overshadowed her, when from below earth's horizon streaks of purple and gold were just beginning to be seen, streaming with splendor from the great orb of day. At the great time of cock-crowing did the guilty Church bestir herself, and awake from her heavy slumber, bitterly repenting her for the repeated denials of her only Lord and Master. Still may the faithful sentinel of day continue to sound his note of alarm and joyful surprise in her ears, until she be prepared for the full shining of the sun of righteousness, which shall ere long arise upon her, with healing in his beam, dispelling every shade of ignorance and error, and making her darkness to become light. E.

Festival of St. Peter's Day, June 29, 1846.

For the Churchman.

Mr. Editor,—Residing in one of the rural parishes of this diocese I, with others, am accustomed to look to the letters, whether official or otherwise, of our bishops, for instruction and counsel. In these we look for expositions of doctrine, and the exhibition of those qualities which should ever adorn the Christian character. To these we would gladly go, not only for instruction upon points of faith, but for example to govern us in our intercourse with others.

There has been no dearth of pastoral and official letters during the few past months, but are they such as will tend to the edification of us of the laity? We have been told by the Low Church Bishops that they are peculiarly the friends of the laity. That it is they who are now vindicating and preserving the rights of this portion of the Church from the attacks which have been made, and are now making against them by the High Church party. The late letter of the "*Senior Bishop*" upon this point does very well; it gives us a fair view of the *theory*; it tells us how things *should be*. But we look to the official statement of the acts of these bishops for information as to how these things actually *are*, at least in their dioceses,—how this theory is reduced to practice. But alas! Mr. Editor, we only find in doing this, how much easier it is to talk than to act. Where in the whole course of Episcopal action, can be found a more flagrant violation of the rights of the laity than has lately been enacted by the Low Church Bishop of Massachusetts. There, one of the most respectable and intelligent congregations in the whole diocese, were deprived by the Bishop, against their express wishes, of the services of their clergyman. This clergyman had ministered among them for years, had become greatly beloved by them, preached doctrine which accorded with their own, but because his views differed in some respects from those held by the Bishop, the declared will of the congregation was set at nought, and although they wished this clergyman to remain among them, their will was forced to yield to that of the bishop, Mr. Watson was compelled to leave, and the congregation to accept a preacher who might have views more conformable to those of the bishop.

Where, too, will we find the rights of the clergy more shamefully invaded, than they have lately been by the Low Church Bishops of Massachusetts and Vermont. The former bishop exposed one of his clergy (the Rev. Mr. Croswell) to public reproach and rebuke without warning, without trial, charging him with leading his people to perdition; and pursued the same course towards the Rev. Mr. Watson—and when asked to make one single specification, declined doing so. The latter bishop violated the seal of confidence, and published to the world the private letters which one of his clergy had written him. If a Christian bishop will do that which mere worldly honor would withhold a worldly man from doing, what is to become of that implicit confidence which the sacred relation of bishop and clergy should engender?

And now what language have we from him who loves to style himself "*Senior Bishop?*" He says that the professors of the Seminary are "*awed into submission*" by the vote of the Trustees. And who are the Trustees? Those who give laws to the Seminary. And who are the Professors? Those gentlemen who are selected by the Trustees to impart instruction to the students. The relation of the professors to the Trustees is much the same as that of a citizen to the Legislative power, and because the Professor does not set up his own independent judgment above the law, and act contrary to the law, he is taunted by one, who above all others should award him praise—the "Senior Bishop" of the Church—as being "*awed into submission.*" Is this the kind of subordination which we are to practice?—which is taught by the venerable Presiding Bishop? If so, a dark day is coming upon our Church.

But Mr. Editor one of the most humiliating characteristics of that letter, penned by Bishop Philander Chase, is the bitter feeling it displays towards our Diocesan. One would think that if Bishop Chase really believed our Bishop guilty of the charge made against him, and acted in the Court upon an honest conviction that he was doing his duty, his bowels of compassion would have yearned towards his afflicted brother, at least that he would have done nothing which might aggravate his sufferings—that the fountain of brotherly love would not have been quite dried up, nor the stream of Christian charity turned to gall. But that letter shows that the arrow which has been rankling in his breast for five and twenty years, has turned all his feelings towards our Diocesan into bitterness. And now every young man that calls upon our Bishop, that pays him a friendly visit in the hour of his affliction, that receives instruction from his lips, is to be marked by *skulks* and *spies* lurking in New York, and to be deemed unfit for the Diocese of Illinois. If such an one should chance to go there, instead of a welcome, he will hear a voice crying in his ears, "Away, I am holier than thou."

Does not that letter show a state of mind on the part of Bishop Chase, which unfitted him to sit as a judge upon Bishop Onderdonk? Does it not show a desire to crush a victim who is not yet altogether destroyed; to usurp a power to gratify a revenge; to taunt the officers of one of our institutions, because they would not set themselves above the law, and aid the Bishop in his efforts to destroy another?

If, Mr. Editor, we are to have pastoral letters from our bishops for our guidance and example, let them be of a different stamp. Let them exhibit something besides the workings of ambition, of party, of revenge. Let them inculcate some other lesson than that of subordination, or let them be kept entirely away. We want something to allay, not to excite our passions, to inculcate less of worldly and more of Christian principle. K.

For the Churchman.

Mr. Editor,—The remarks of "Robert Court" in reference to the Rev. Dr. Tyng are, as it seems to me, very much to the point. Why will your correspondents, in spite even of your own admonition, persist in giving such prominence to the name and acts of this erratic Presbyter? Is there any authority in the Diocese competent to enforce the discipline of the Church? If so, and the Rev. Dr. Tyng has so little regard for his ordination vows, that he is not ashamed "openly to mutilate the Evening Prayer in a Moravian Chapel," why do not they who are cognizant of his offence present him for trial? It seems to me that a little salutary discipline would more effectually repress "innovations and irregularities," than the most cutting comments of your correspondents. If, however, there is no canonical mode of redress, I must say, as a regular reader of the Churchman, that I would rather see its space occupied by sound, edifying theology, and the accounts of those events which are interesting to all true Churchmen, than by the disgraceful records of the Protestant flourishes and Tabernacle rodomontades of the Rev. Dr. Tyng. E.

Whitehall, Washington co., N. Y.

For the Churchman.

Dear Sir,—What shall a minister do who is called, in Providence, to preach in a place where there is not a single person present, beside himself, who has a Prayer Book, or would be able to make the responsive offices if ever so many Prayer Books were at hand? Arguing on general principles, it would seem that the rubrics suppose certain conditions; where these do not exist, their requirements do not apply. *Cessante ratione cessat ipsa Lex.* The minister's duty and right to preach, is limited by the rubric, requiring Morning and Evening Prayer first to be said according to *full* Order in our Prayer Book, only in cases where there is at least one person who can take the responsive offices. Such is the view I should take on general principles; and for aught I know it *is* the common view. I should like to know if it be. QUERE.

If any one will tell me how truth may be spoken without offending *some*, I will spare no iabor to learn the art of it.—*Bp. Horne.*

Of other men's affairs it may be sometimes useful to know mnch, but it is always necessary to say little.—The emptiest of all characters is a busybody.—*Bp. Horne.*

Sometimos a man is called a learned man, who, after a course of several years hard study, can tell you, within a trifle, how many degrees of the non-entity of nothing must be annihilated, before it comes to be something. See King's Origin of Evil, ch. iii. p. 129, with the note.—*Bp. Horne.*

His personal sufferings did not divert his attention from the exigencies and sufferings of others; but his heart was more active than ever. His character shone with peculiar lustre in the season of affliction. Every latent grace was called forth, and every secret virtue brought into exercise. His own experience illustrated his remarks on the benefits of affliction. "God, by afflictions, often fits us for greater degrees of grace which He is going to bestow. God makes use of afflictions, sometimes, by way of prevention—'lest I should be exalted,' said St. Paul (2 Cor. xii. 7;) to reform men—'before I was afflicted I went astray' (Ps. cxix.;) to perfect them: patience, courage, submission to the will of God, are graces not so much as understood by people who meet with no adversities—'we must, through much tribulation, enter into the kingdom of God;' to prove men, and show them for examples. If a man had no enemies, how could he show his charity in forgiving them? Afflictions are far from being marks of God's displeasure. Jesus loved Mary and Lazarus, yet they were both afflicted."—*Stowell's Life of Bishop Thomas Wilson.*

The Churchman.

NEW YORK, SATURDAY, JULY 11, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

So far as our observation has extended, Mr. Newman's "Development" has fallen among us like a stone on the water, which splashes the surface and sinks to the bottom. The Papal authorities have allowed the book to be published, extolled by their presses, and expounded in their pulpits for the conversion of Protestants, if, perchance, it should answer the purpose; manifesting, of course, an equal readiness to denounce the book if it should fail of its end. But if this fails them, what next? A more specious theory to justify their Church in imposing new doctrines as articles of the Christian Faith, it will be hard to devise.

One good has been indirectly accomplished, inasmuch as occasion has been given for several new and able statements of the Catholic grounds of faith as distinguished from the Romanist. Among these are a series of papers from Prof. Butler, from which we give an extract in this, and intend to give another in a future number of our journal. There can be no doubt, we think, that Mr. Newman has done better service for the Catholic cause by writing against it than he ever did by writing for it.

We regret to learn that the Rt. Rev. Bishop De Lancey, while on a visit to Philadelphia, received an injury which prevented him from consecrating Grace Church, South Oyster Bay, as was his intention to do on Tuesday last.

We see by the Calendar that Dr. Coit has completed a series of letters which he has contributed to that journal in reply to Mr. Hall's notice of his work on the Puritans. The articles referred to are a valuable continuation of Dr. Coit's labors. The concluding one contains a notice of the death of Charles the II., and as it sheds new and curious light on a matter of historical interest, we bave transferred it to our columns. It will be found on our last page.

In introducing to our readers last week* Mr. Wilson's "Manual of Church Principles," we remarked that we should notice the work again in order to thank the author for the way in which he had treated one topic in particular. The topic to which we referred is Prayer for the Dead. Not that Mr. Wilson has made this, more than many other matters contained in his volume, a distinct principle or element of Christian doctrine, as might be inferred from the fact of its finding a place in a work which purports to be a "Manual of Church Principles." The principle, of which the xviiith chapter is an elucidation, is "Worship" which he considers in relation to 1. The object of worship; 2. The subjects of prayers; 3. The times and places of worship; and 4. The manner of worship; and it is only as a subordinate topic under the second division of this chapter that the matter for the dead is introduced. This explanation is necessary to shield the author from the charge of giving the subject an undue prominence, or ranking it among the essentials of faith.

It had been easy for the author to avoid the subject, and many will think that in these excitable times it had been prudent to avoid it. We see no reason for this opinion. From the connexion in which it occurs in the Manual the question is a natural one; and as the author himself has definite views in regard to it, it was quite natural that he should lay them before his readers. We would not have men go out of their way for such topics, nor yet would we have them decline a favorable occasion for bearing testimony to the truth.

It may now be worth while to consider, for a moment the *subjects* of prayer. On this point, St. Paul's direction to the Bishop of Ephesus is as follows: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." This seems to be the plain and general direction for public prayers. And as it regards the living, I shall not deem it necessary to inquire any farther in this place. But the question arises as to prayer for the departed.

In the Epistle to the Ephesians, St. Paul directs them to pray always, "with all prayer and supplication, watching thereunto with all perseverance and supplication for ALL SAINTS." The question that immediately arises out of this passage is, who are included in the expression "*all saints.*" That those who have departed this life in the faith and fear of God, are called saints, is evident from a great abundance of quotations. I will, however, cite but a very few. Many bodies of SAINTS which slept (or were sleeping) arose. The original is, "*sleeping saints.*" "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the SAINTS [now] IN LIGHT." "At the coming of our Lord Jesus Christ with all His saints." The "*saints*" here spoken of are obviously those that shall have departed this life before the "*coming*" referred to.

The argument, therefore, seems to be plain, and the inference inevitable. We are to pray for ALL SAINTS. Those departed this life in the faith and fear of God, are called "SAINTS," therefore we are to pray for them.

This is so intimately connected with and dependent upon the state of the departed—the intermediate state—as to make a momentary digression, for the consideration of that state, and the "COMMUNION OF SAINTS," highly important.

The parable of the rich man and Lazarus, related in the sixteenth chapter of St. Luke, may be quoted for its bearing upon this point. The scene of that parable is obviously laid in the intermediate state, as appears from the request of the rich man, that Lazarus might be sent to his five brethren who were yet living on the earth, and might repent. Of course, therefore, the final Day of Judgment had not come. It appears, however, that the doom, for weal and for wo, of each of the persons, Dives and Lazarus, was irreversibly fixed. Lazarus was at rest in Abraham's bosom. Dives was tormented,—and a great gulf was fixed between them, so that there could be no passing in either direction.

Now, as we learn from St. Peter, David, one of the saints of the old dispensation, was in this intermediate state at the time of Christ's Resurrection. And the Apostle proves clearly that there is such an intermediate, state by his declaration, "For David is *not* ascended into heaven." Although, therefore, David had been dead many centuries, he had not arisen from the dead, "he had not ascended into heaven," had not passed into his final state. He was one of the saints which still slept in the earth. Yet from the parable we learn that he was not (none of the saints are) in a state of unconsciousness. They were in conscious felicity, though their felicity was as yet imperfect, as St. Paul also teaches. After enumerating many of the old saints, he adds, "And all these, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us [the saints of the old dispensation without the saints of the new] should not be made perfect."

It appears, therefore, that all the saints, beginning from Abel downwards, remain and will remain in a state of imperfect bliss, until the second coming of Christ, when their bodies shall be raised, made like to Christ's own glorious body, then they will enter upon their perfect state, and "so shall they be evermore with the Lord." But while they are in this present state, they are subjects of prayer.†

There are, as I think, one or two Scripture examples of this kind of prayer. Thus, in 2 Timothy, St. Paul prays: "The Lord give mercy unto *the house of* Onesiphorus—The Lord grant unto him that he may find mercy of the Lord in that day." This certainly implies that he was dead. A blessing is asked for, for his house or family, suitable to their condition as yet living, and a blessing for him suitable to the state of the departed,—inasmuch as it asks for what he could not have until the Resurrection and judgment. And in this view, all of those passages, which as prayers asks for, and all of those which speak of blessings that cannot be enjoyed or obtained until that day, have a bearing upon this subject. For certainly it is proper that we should ask, for ourselves and for our friends, that which they have not yet received.

I cannot regard this as a mere idle speculation, as doubtless many similar ones are. It is a part of the great doctrine of the COMMUNION OF SAINTS. In its relation to faith, few things, I apprehend, could do more to cultivate a faith in the reality of the future state, and impress upon us the necessity of purifying ourselves, as He is pure, (as they that have this hope should do,) than the habitual mention of the departed in our prayers. This would certainly make our minds familiar with the doctrine of immortality from childhood, and thereby make it a part of our real living faith. It would greatly alleviate the pains of bereavement, and serve to fix our attention very distinctly upon the future state. It would do much to make us feel the unity of the people of God, and would, doubtless, throw much light upon many passages of Scripture now little considered.

This doctrine of prayers for the departed, cannot lead us to pray to them, nor to ask them to pray for us,—though they doubtless do so without our asking. Upon prayers to them I have already said all that can be necessary. If we recollect that they are still imperfect, and "will not be made perfect without us," as St. Paul says, that they are to be saved by the mercy and grace of God, and are properly the subject of our prayers, we can never be in danger of the idolatry of addressing our prayers to them. No man in his senses could pray to and for the same being. The former implies a condition capable of rendering assistance. The latter implies imperfection, weakness, and need of assistance from some higher source.

Neither are we to infer from this doctrine that there can be any change in the condition of the dead, so that those who are in torments for their sins can be delivered from what they suffer by our prayers, or that those who rest in Abraham's bosom in peace, can fail of the glorious Resurrection, when Christ shall come with all His saints. That no such change can possibly take place in the condition of the departed, is expressly taught in the parable of the rich man and Lazarus. Nay, that parable seems to have been uttered most expressly to teach, that there could be no such change in our condition after death, and therefore we ought to give all diligence to the matter while we live.

* The above article has been for some time delayed, but was intended to appear the week after the notice of the work.

† I have brought forward this doctrine the more confidently, from the fact that prayer for the dead has been an universal practice in the Christian Church, and is also found in our liturgy. In the Clementine liturgy, the oldest written liturgy, and the one which is probably much the nearest to the Apostolical model, (written probably about A. D. 275,) we have these words, "We also offer to Thee, for ALL SAINTS that have done what is pleasing to Thee from the beginning of the world, patriarchs, prophets, righteous men apostles, martyrs, confessors, bishops, priests, deacons, &c. &c." In the liturgy of St. James, anciently used in the Church at Jerusalem, we have, "Remember, O Lord, Thou God of all spirits and of all flesh, the faithful whom we have now commemorated, or whom we have not mentioned, from righteous Abel unto this day. Make them to rest in the region of Thy kingdom, in the delights of Paradise, in the bosom of Abraham, Isaac, and Jacob, our holy fathers, where there is no sorrow, grief, and lamentation, and where the light of Thy countenance shines upon them." In the liturgy of St. Mark, used in Alexandria and lower Egypt, we read, "Give rest, O Lord God, to the souls of our fathers and brethren, who are before laid to sleep, remembering from the beginning of the world our forefathers, fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, saints, just men, and every spirit departed in the faith o Christ," &c. In the liturgy of St. Chrysostom, which was used in the patriarchate of Constantinople, we read as follows; "We offer unto Thee this reasonablo service for those who sleep in Christ, forefathers, fathers patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, continent persons, and every spirit departed in the faith of Christ." St. Basil's liturgy, used also at Constantinople, "Remember all who are before gone to sleep, in hope of the resurrection to eternal life, and give them rest, O Lord, when the light of thy countenance shines upon them." The Ethiopic liturgy: "Be merciful, O Lord, to the souls of Thy servants, and of Thy handmaids, who have eaten thy Body and drank Thy Blood, and received rest in Thy faith." The liturgies used still farther East, in Asia, have the same prayer for the departed, more at length than those I have quoted. The Roman Missal has this petition, "Remember also, O Lord, Thy servants and their handmaids, who are gone before us with the sign of faith, and sleep in the sleep of peace. Grant unto them, we beseech Thee, O Lord, and to all that are at rest in Christ, a place of refreshment, light, and peace, through the same Jesus Christ our Lord." In the Gothico-Gallican liturgy, used anciently in some parts of France, we have these words: "And through the intercession of Thy [living saints] grant refreshment in the region of the living, to those that are dear to us, and are asleep in Christ." In the ancient liturgy used in England, we have a prayer and oblation for "the commemoration of the saints and the repose of the dead."—*Brett on the Liturgies.*

These quotations attest the practice in every part of the ancient Church. In our own liturgy we have the following: "And we also bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom." As they are not yet partakers of that kingdom, the prayer is as much for them as for ourselves who offer it. But still more explicitly in the prayer in the burial service: "And we beseech Thee that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." Here obviously the departed are mentioned with us, in a petition for a blessing which they certainly have not as yet received, and therefore it is necessarily a prayer for them.

The steamer the Brittannia, which arrived on the 4th inst., brings foreign news to June 18th.

The most important information by this arrival, and indeed the most important step which has for some time been taken in England, is that the Bishop of Exeter has formally protested against the consecration of a new Bishop to the See of Jerusalem, in the room of Bishop Alexander, deceased. His protest is addressed to the Archbishop of Canterbury, and is as follows:

Protest of the Bishop of Exeter against the Consecration of a new Bishop of the English Communion at Jerusalem.

TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY,

My Lord Archbishop,—Your Grace will need no assurances of the extreme reluctance with which, most respectfully, but most undoubtingly, (for, if I doubted, I should say nothing,) as a Bishop of the province of Canterbury, I hereby notify my dissent to the consecration of a successor to Bishop Alexander as a Bishop of the English Church at Jerusalem—if that consecration is indeed to proceed on the principles announced either in the "Statement by Authority," of 9th December, 1841, or in your Grace's "Letter to His Majesty the King of Prussia," dated 18th June, 1842, and published in the "Prussian State Gazette" of 12th July of the same year.

In taking this painful step, it is some consolation to me, that I am doing that which can cause to your Grace no surprise. So long ago as March, 1842, in a brief personal communication which I had the honor of holding with you on this subject, and in my subsequent letter of the 13th of that month, I frankly stated the necessity, under which I felt myself placed, of objecting to the licence given to Bishop Alexander to disregard some of the most important canons of the Church in which he was a Bishop—canons made for the express purpose of "securing uniformity of public worship," and "for the establishment of consent touching true religion." I ventured to represent, that nothing short of a synodical decree of the Church itself could sanction so wide a departure from its essential discipline.

Your Grace, on the 30th of that month, was pleased to answer this my representation, by informing me that you "feared that, if we waited for the determination of a synod lawfully assembled, the opportunity of making some effort towards the restoration of unity in the Catholic Church would be lost"—and, as you agreed in the opinion expressed by other Bishops, as well as by myself, that, "it was not expedient to bring forward in Parliament any measures connected with the subject,—you must endeavor to arrange matters in some other way."

Having received this intimation of your Grace's intention, and anxiously awaiting the proceedings by which it would be fulfilled, I was, in the meantime, glad to feel myself excused from the painful duty of making any public declaration of my sentiments, in opposition to a measure, which, though already executed in the instance of Bishop Alexander, might yet admit of being recalled, or neutralized, or satisfactorily modified, in his case; which might, too, have no practical result—for we heard of no occasions calling for the exercise of powers so questionably conferred;—and which, therefore, seemed most unlikely to be repeated, if, as in the course of God's Providence has actually happened, Bishop Alexander should be withdrawn, before any effectual method of removing difficulties and satisfying well-grounded objections had been provided

With these feelings—even to this the last moment, and till the very eve of the consecration, as is universally reported and believed, of a second Bishop of the Church of England and Ireland at Jerusalem—I have waited silently in hope that some measure would be taken, which might meet the objections, most distressing to me to entertain, against an act bearing on it the high and venerable sanction of your Grace's name.

But, in the actual state of the matter, I have no alternative. I am bound by that duty, which your Grace would be the last to wish me to disregard, with all humility and deference, to remonstrate against a proceeding, which I am unable to reconcile with the fundamental laws on which the discipline of our Church is built, for the reasons which follow:—

I. Because, while I fully recognize the duty of our Church, to endeavor by way of mission, to aid in the conversion of the Jews to the Christian faith, and while I dispute not the wisdom of conducting such a mission by a Bishop, especially consecrated for that service, or of fixing his residence at Jerusalem, with the consent of the Bishop of whose diocese it is part, I yet cannot perceive the lawfulness of consecrating him to be a Bishop in the Church of England and Ireland, and in the province of Canterbury, without his coming under all the obligations of our own Episcopate, so that he be himself subjected to all of our Canons which are capable of being observed by him, and at the same time, bound to enforce the observance of them upon all within his jurisdiction.

II. Because the Archbishop of Canterbury, or the Archbishop of York being empowered to consecrate a subject of any foreign kingdom, or state to be a Bishop in a foreign country, without requiring him to take the oaths of allegiance and supremacy, or the oath of obedience to the Archbishop,—required to be taken by every one who is consecrated to be a Bishop in the Church of England,—a subject of a foreign state might be consecrated in order to his being a Bishop at Jerusalem, for the purpose of his conducting such a mission, without its being declared or implied that he was to be a Bishop of the English Church; and so there is no necessity, for the purposes of the mission, that any of those Canons should be disobeyed. To the anomoly, indeed, and, it may be, the unfitness, of such a proceeding, I cannot be insensible, nor would I be understood to recommend it; but it would at least be free from the fearful evil of consigning our discipline to manifest and direct infraction at the hands of the Bishop himself.

III. Because the "hope" expressed in the "Statement by Authority" of 2d Dec. 1841, "that, under the Divine Blessing, the establishment at Jerusalem of a Bishop of the Church of England and Ireland may lead to an essential unity of discipline, as well as of doctrine, between our own Church and what are there called 'the less perfectly constituted of the Protestant Churches of Europe,'" does not justify the seeking of that object, however desirable it may be, by any unlawful means,—such as abandoning, without due authority, the requirements of our own Canons. This expedient seems, on the contrary, more likely to lower and corrupt our own Church, than to elevate and purify the defective position of others—nay in the present instance, to bring into question the Catholic character of our Church, by exhibiting it at Jerusalem in union with Christian bodies, whose Catholicity has been specially denied by the Greek Church; and thus, instead of being "the means of establishing relations of amity between our own Church and the ancient Churches of the East," it can hardly fail to render that desired result more hopeless than before.

IV. Because particular acts, to be done by the Bishop at Jerusalem, as specified in the same "Statement," are in direct violation of the canons of our Church. He is to require, or to permit, "German clergymen ordained by him, and residing within his jurisdiction, to officiate there in congregations" of German Protestants, "according to the forms of their national liturgy, compiled from the ancient liturgies, agreeing," it is said, "in all points of doctrine with the liturgy of the English Church,"—a liturgy however, which, if credit may be given to others who have publicly reported of it, cannot but be deemed grievously defective in more than one momentous particular.—Especially, it is said to banish the term "Catholic" from the description of the Church in the Apostles' Creed, and from the designation of "The Faith" in the Athanasian.

Again, in the highest act of Christian worship, or rather in the exercise of the highest Christian privilege,—the celebration of the Lord's Supper—that German liturgy seems to exclude the consecration of the elements by Christ's minister, doing, after Christ's ordinance, as Christ himself did—and instead thereof, invites the people to "hear attentively the words of the institution."

It delivers those elements, not that we, receiving them, may be partakers of our Saviour Jesus Christ's most blessed body and blood—not that that body, and that blood, may preserve our body and soul unto everlasting life—but as a mere memorial, or little more than a memorial, of our Lord's death, and as a means of strengthening our faith;—and it adopts a formula of delivery still more jejune than that which, rejected by our own Church as insufficient nearly three centuries ago, may not now be reproduced, within its borders, by any less authority, than a decree of the Church itself.

V. Because, according to the "Statement, published by authority, 9th December, 1841," "Germans, intended for the charge of the congregations above described," while they are to be ordained according to the Ritual of the English Church, and to sign the Articles of that Church, nevertheless, in order that they may not be disqualified by the laws of Germany to officiate to German congregations, are to exhibit to the Bishop a certificate of their having subscribed the Confession of Augsburgh.

For, highly as we all mnst honor this distinguished monument of the moderation and sobriety of those of the early German Reformers who compiled it, we cannot recognise in it that identity, or even entire consistency, of doctrines with those of our own Church, without which subscription to both is irreconcilable with sincere and honest subscription to either.

Such an expedient, pure and laudable as must have been the motive which dictated it, can hardly fail to encourage that vicious laxity in dealing with men's most solemn engagements to the Church, and in interpreting the terms of its Articles, not after their true, usual, and literal meaning, but in some non-natural sense, which has been, of late, the abundant source of afflictions and disgraces to our Church.

VI. Because, in the more recent document, the "Letter to his Majesty the King of Prussia," while this two-fold subscription to inconsistent tests of doctrine is avoided, a proceeding has been substituted (in manifest violation of our canons) which is open to objections scarcely less cogent.

"Young divines, candidates for the pastoral office in the German Church," as soon as the Bishop has satisfied himself of the qualifications of the candidate for the especial duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the Bishop, are to be ordained by him, on subscribing the three Creeds—the Apostles', the Nicene, and the Athanasian.

Thus, our Church, in respect to these its ministers, will be deprived of the one great security, which its law imperatively demands from all, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion. And this is done in the expressed hope, that it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church, and (what is designated by the Prussian Goverement as) "the United German National Church of Evangelical Faith."

VII. And lastly, because this "United German Church," to which the Church of England and Ireland would be thus made to unite itself, is a new, and, until these few years, an unheard of, denomination. Even now, its existence is unknown to us in any ecclesiastical way, being announced merely in Royal Edicts and State Gazettes.

It does not appear to be even a society—much less a "National Church," compacted of the various particular Churches within the territory,—or a specified integrant portion of the territory—of the same temporal government, acting together as one—under a Catholic and Apostolic Hierarchy—professing the one Catholic Faith, and subjected to an Apostolic Discipline. It seems, rather, to be a mere political comprehension of individuals and communities, having no bond of union, except one common reclamation against Rome, and a general adoption of the Christian name.

But even from this (so called) Church—from the people, at least, and the ministers within it—there have appeared no public indications of a wish for union with us—no sense of its being "a less perfectly constituted Church" than our own—no feeling of defect to be supplied—above all, no disposition to purchase communion, or even co-operation with us, by recognizing any new authority, or submitting themselves to any new discipline. Against such a result, essential as it is to the due execution of the measure, the popular voice of Germany is said to be loud and general.

For all these reasons, while I highly honor the Catholic spirit, which, longing after a more intimate and more extended union with other portions of Christendom, has prompted the experiment, I deprecate the repetition of it; and, accordingly, I hereby notify my dissent to the Consecration of a successor to Bishop Alexander, as Bishop of the Church of England and Ireland, at Jerusalem.

Given under my hand this twenty-fifth day of May, one thousand eight hundred and forty-six.

HENRY, BISHOP OF EXETER.

The English Churchman remarks on this paper, that had the letter to which he alludes, written on the 13th of March, 1842, appeared before the consecration o Bishop Alexander, that event would not, perhaps, have taken place. The same journal expresses a conviction that the protest will have great influence on the question of Mr. Gobat's consecration, and goes so far as to doubt whether, under the circumstances, the act would be regular. It quotes Bingham (book ii. ch. 2, sec. 4) to the effect that when a new Bishop was to be consecrated all the Bishops of a province were to be present, *or to send their consent in writing.* Acts of the Councils of Nice, Chalcedon, and Constantinople, seemingly requiring the consent of all the *comprovinciales*, are quoted to defend this view. Mr. Gobat, it was expected, would present himself for Priests' Orders at the Bishop of London's general ordination on Trinity Sunday. He did not, however, and it is intimated that had he done so, a public protest would have been made against him. Of course, if the Bishop of Exeter's protest was not regarded his ordination wonld have to be a special one. Meanwhile an attempt has been made to free him from the responsibility of the heretical doctrine contained in his book by a statement that it was written while he was a Lutheran minister. It is replied to this that the evidence is insufficient, and at any rate that it was not published till he had been ordained Deacon.

A "Church Endowment Society," whose object is the restoration to the Church of the tithe rent charge, which has been alienated from her, has been organized and held its first meeting. Lord John Manners was in the chair, and a letter was read from the Bishop of Exeter, concurring in the object of the meeting. It was stated that in 4,600 parishes the tithes had been alienated, and much injury done to the influence of the Church. The amount of property now unjustly withheld is 2,000,000*l*. A provisional committee was formed and instructed to frame rules for the Society.

The annual meeting of charity children at St. Paul's Cathedral, was held June 4th, and attended by 4,670 children.

A report had been in circulation that a Mr. Lewis, fellow of Jesus College, Oxford, who has joined the Ro..a Church, would attempt to retain his fellowship.

It seems, however, that he conceived himself justified in holding on till formally removed by the Visitor, but that he did finally resign, having been waited on by a deputation from his brother fellows.

The buildings lately occupied by Mr. Newman, at Littlemore, have been offered for sale.

At the Trinity Ordinations of 13 bishops, 122 were admitted to Deacons' Orders, and 145 to Priests'.

The first part of Mr. Palmer's work, "The Doctrine of Development considered in relation to the evidences of Christianity and of the Catholic system," has been published by the Rivingtons.

Continental intelligence is very important. Pope Gregory XVI. died on the 1st of June quite suddenly. He was originally a Benedictine monk, by name Mauro Capellau, born at Belluna 1765, made Cardinal 1825, and Pope February 2, 1831. A successor would be chosen on the 20th ult. The election will be a matter of great moment. Austria and France were struggling for the success of candidates devoted to their respective interests, the latter having it specially in view to defeat the Jesuit influence. Cardinal Franzoni, Prefect of the Propaganda, is supported by that order. Cardinal Giovanni Soglia, appointed 1839, is said by a correspondent of a French paper to be in a more favorable position, and not likely to be opposed by Austria. The same correspondent complains of the distrust with which M. Rossi the French ambassador meets. Two days before the death of the Pope, despatches which he had sent home were broken open and carried off on the road. This act is attributed to the Austrian party.

As to the ceremonies observed in filling the vacancy, long and tedious accounts are given. It is enough to say that the Pope must be one of the College of Cardinals, and must have at least two-thirds of the votes in Conclave minus his own. The College is composed of 57 members. The Cardinal Legates and the foreign Cardinals are waited for, hence the delay in the election.

Ronge has been tried and acquitted at Breslau for the publication of "New and yet old Enemies."

DIOCESE NF NEW JERSEY.—A new parish has been organized in Essex County, under the name and title of "The Rector, Wardens, and Vestrymen of St. Luke's Church in the township of Bloomfield." The Rev. Anthony Ten Broeck, Rector of St. Mark's Hall, Orange, officiates as Missionary. Arrangements have been made for the immediate erection of a House of Prayer.

THE DAYS OF OLD; *a Centennial Discourse, delivered in Trinity Church, Newark, N. J., February 22, 1846. By Matthew H. Henderson, M. A., Rector.* Leavitt, Trow, & Co.

The interest of discourses of this kind, where local history and antiquities are discussed, is often confined by the same boundaries within which the investigator's researches have been carried on. That any and every Churchman on the contrary, will find pleasure in reading this pamphlet, is owing not so much to Mr. Henderson's judicious combination of facts and easy graceful handling, as to the epitome which the annals of this particular parish presents them of many others throughout the land. To the parishioners of Trinity Church, at whose request the sermon is printed, we can easily see of how much interest it must be. Besides local traditions and personal reminiscences, the abstracts which are made from the proceedings of the Society for the propagation of the Gospel, are of great value.

THE TRUE CATHOLIC *for July* is a good number, containing articles on "Faith and Opinion," in review of Nevin's "Mystical Presence," and "Margaret," (not "the Pearl" but) "a tale of the Real and Ideal," in which last the contact of subjective religionism and Pantheism is ably indicated. We notice on the wrapper the advertisement of "Fewell; a Series of Essays of Opinion for Churchmen, by W. A. Originally contributed to periodicals, and now collected and revised." If this volume is what we suppose, it will need no further recommendation to readers of the Churchman.

THE YOUNG CHURCHMAN'S MISCELLANY and the CATHOLIC MAGAZINE *for July* are received.

THE THIRTIETH ANNUAL REPORT *of the American Bible Society*, containing, among other things, Dr. Tyng's speech, "for every word of which the Managers are not responsible," has been sent us.

PICTORIAL HISTORY OF ENGLAND. Harper & Brothers.

The 4th number is before us, containing chapters on the Government, Industry, Literature, Arts, Manners, Customs, &c. of Saxon England.

EDWARD BELL—*A Popular Rural Tale, by the Rev. Ralph Hoyt*, which first appeared in the American Review for May, has been sent us in a neat and tasteful pamphlet. Mr. Hoyt's simple grace of poetical expression has already won him appreciating readers. (C. Shepard, 191 Broadway.)

BROWNSON'S QUARTERLY REVIEW *for July* contains articles on Liberalism, the Confessional, Transcendentalism, &c. The most curious, however, is a review of Mr. Newman's Theory of Development, which is strongly deprecated as anti-Catholic and Protestant. Mr. Brownson's dread of it is evidently sincere. He well remarks that Mr. Newman's object is to account for doctrines and practices in the Church of Rome which were not there at the first. But this is a problem which he himself does not attempt to solve.

LE LIVRE DES PETITS ENFANTS: *or, Recueil de Recits mis a la portee du premier age. Avec vocabulaire. Nouvelle edition. Revue et augmentee.* New York: Wiley & Putnam, 161 Broadway. 1846.

This volume was published in France for the use of young children that had just learned to read. It is now reprinted with a vocabulary, and other facilities for beginners, and is thought by good judges to be one of the best elementary works.

CONNECTION OF THE PHYSICAL SCIENCES. *By Mary Somerville.* Harper & Brothers.

The title of this work, one which has been long known in England, (the present is from the seventh London edition,) explains its object nearly as well as anything would that could be said about it. The importance of such synoptical views of any family of sciences will not be denied: to be perfect, however they must mbrace all that are akin to each other, and present them each in its proper order, without prejudice or favor. In the present case it is manifest that a real synthesis of physics is not given: some members are unduly dwelt on, while others are neglected. However, in what is attempted, the straight-forward and perspicuous discussions justify the reputation of the author, and the principles we judge to be quite unimpeachable. The volume forms the 14th of Harper's beautiful and remarkably cheap series, the "New Miscellany."

DOMESTIC RECEIPT BOOK. *By Miss Beecher.* Harper & Brothers.

The house-keeper who can not learn something from this volume, crammed as it is with receipts for every thing necessary in household affairs, deserves to have her administration put in commission.

The Journals of the late Conventions in Massachusetts, Michigan, North Carolina, and Alabama, have been received, and extracts from them will be found in our "Domestic Intelligence" column.

PROSPECTUS OF THE FLORA, *or History of Plants and Wild Flowers of America.*

We called attention to this work last week, and now append the Prospectus for the information of those who are interested in matters of this sort:—

This elegant and useful work is now ready for publication. The splendid and superior style—its finely colored engravings, with the correctness of descriptions and class belonging to each plant, cannot fail of securing an extensive circulation among the admirers of nature and inquirers after knowledge.

The work is arranged after the Linnean system. First, the natural order. Second, the botanical and common name of the plant. Third, the class and order. Fourth, the general character. Fifth, the specific character. Sixth, the natural history and general description. Seventh, the medical properties and uses. Each number will contain five beautiful colored engravings, correctly displaying the natural appearance of the plant or flower. It is unnecessary to comment upon the value or simplicity of the Linnean artificial system; new arrangements have been attempted, but without depriving it of the acknowledged pre-eminence in botanical science.

The editorial department and general arrangement of the work will be exclusively under the superintendence of Dr. A. B. Strong. The drawings are fac similes taken from living plants, and are drawn from nature by an eminent artist, who has for several years been engaged in collecting the rare and wild flowers of our country expressly for this work. The engravings are executed and colored by the publishers, whose reputation as botanists they flatter themselves will be a sufficient guarantee for the accomplishment of their design. No labor or expense has been spared to place the "Flora" on a high stand in the taste and literature of the day.

It will be issued in numbers on the first of each successive month until it is completed, at 25 cents each number, payable to the person who delivers the work.

TERMS.—One copy, one year, $3; single number, 25 cents.

All communications must be addressed (post.paid) to the publishers Strong & Bidwell, 162 Nassau street, where subscriptions will be received and agents supplied.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

ANNUAL MEETING, A. D. 1846.

TUESDAY, June 23.

This being the day appointed by the Constitution for the Annual Meeting, the Association met at St. Luke's Church, in the City of New York, at 7 P. M.

Present—Rev. Messrs. Forbes, Haight, Barrows, Dowdney, Hart, Isaac Smith, J. D. Smith, Mead, Kip, Vail, R. Cox, Storrs, S. Buel, Burroughs, Odenheimer, Clapp, Hunter, Spencer, Loutrel, F. E. White, R. M. Abercrombie, Duffie, and Walton.

Rev. B. I. Haight was called to the Chair, and opened the meeting with the usual devotions.

The following Standing Committees were appointed: *On the Room and Library*—Rev. Messrs. Storrs, Burroughs, and Hunter. *On the Invitation of the Graduating Class*—Rev. Messrs. Odenheimer, Abercrombie, and Duffie.

On motion,

Resolved, That a committee of three be appointed to ascertain if any members of this Association have departed this life since the last annual meeting, and to prepare suitable tributes of respect to their memories.

Rev. Messrs. Cox, Hart, and Buel were appointed.

Resolved, That when this meeting adjourn, it adjourn to meet to-morrow morning in the Hall of the Seminary at 10 o'clock.

On motion, adjourned.

8 P. M. The appointed hour having arrived, Evening Prayer was said by Rev. Ferdinand E. White, Rector of St. George's Church, Milford, Conn.; the lessons were read by Rev. William H. Odenheimer, Rector of St. Peter's Church, Philadelphia, who also offered the concluding prayers, and pronounced the Benediction; and the Annual Sermon was preached by the Rev. Wm. Ingraham Kip, Rector of St. Paul's Church, Albany, on Joshua xiv. 8: "I wholly followed the Lord my God."

WEDNESDAY—Festival of St. John Baptist.

Met pursuant to adjournment in the Hall of the Seminary.

Rev. J. M. Forbes was called to the Chair.

Rev. Messrs. Hallam, Haskins, Stubbs, and Weaver attended, not before present.

Rev. Mr. Forbes, Chairman of the Executive Committe, presented their Report, which stated—

That their regular duties had been performed as usual; and that they had, in accordance with instructions from the Association, issued a Circular, addressed to all the Alumni of the Seminary, informing them of the changes made in the Constitution, and urging their attendance. That in their view it was inexpedient to remove the Commentaries of Rosenmuller, Koppe, and Kuinoel from the Library of the Association, as no harm could arise from occasionally consulting them; and the student must get his Theology from some better source than any mere commentator, if he would be sound in the faith—while he may advantageously consult them all, he can with safety *follow* only that Commentary of the Scriptures which he finds in his Prayer Book. Also, that the amendment to the 2d article of the Constitution, proposed at the last meeting, in relation to the admission of honorary members, was inexpedient, as tending to destroy the peculiar character which the Association was designed to have, as well as the harmony and good feeling which had hitherto prevailed. Also, that it was inexpedient at this time to revive any discussion on the subject of dues.

Rev. Mr. Storrs, from the Committee on the Room and Library, reported that they had found the same in good order. On his motion,

Ordered, That the Executive Committee ascertain the authority by which the occupancy of the room was permitted, with power, &c.

Rev. Mr. Dowdney, Chairman of the Committee on Church Architecture, reported, that no plans had yet been received by the Committee, and recommended that as the subject was one of great importance, another Committee should be appointed on the subject.

Rev. Mr. Hart, from the Committee on deceased members, reported the following resolutions:

WHEREAS, it is the usage of this Association to note the decease of any of their number during the year since their last assembling, for the excitement of their solemn reflections, their religious sympathy, their zeal and hope; and WHEREAS two beloved members of their body have recently departed this life:—therefore

Resolved, That the death of the Rev. William H. Walter, late Rector of St. John's Church, Troy, and of the Rev. John F. Messenger, late Rector of St. Thomas' Church, Brooklyn, in the vigor of their mental powers, and at the meridian of their career of usefulness, appeals to our sense of present responsibility, and urges us to faithful labor, reminding us how speedily the night cometh, "when no man can work."

Resolved, That in the midst of lamentation, we remember with comfort and joy the "excellent spirit" of our departed brethren, and bear witness to the improvement of their talents and attainments, to their exemplary consistency, and fearless fidelity.

Resolved, That as Christians, believing in the resurrection and immortality, we "sorrow not as those who have no hope;" that we are still united with our brethren in "the communion of saints;" and that, with humble trust, we sympathize in their happiness; for the faithful dead are blessed, "and do rest from their labors."

Resolved, That we hereby tender to their bereaved families, and the vestries of their late parishes, our sincere condolence, and that each be furnished with a copy of these resolutions.

Which were unanimously adopted.

Rev. Mr. Walton, from the Committee on the History of the Seminary, reported, that no meeting of the Committee had been called by the Chairman by reason of distance and other engagements, and that some progress had been made in the collection of documents.

On motion, Rev. Messrs. S. R. Johnson, Haight, Mead, Abercrombie, and Walton, were appointed the committee on this subject for the ensuing year.

Rev. E. N. Mead, Treasurer, presented his report for the last two years, exhibiting the following result:

June 27, 1844—in hand	$28 55
Since received,	103 25
	131 80
Paid for printing, &c. 1844 and 1845,	60 15
Balance in hand,	71 65

Rev. Mr. Duffie, from the Committee on Invitation, reported that the duty had been performed.

A committee of nomination having been appointed and reported, and a ballot having been had, the following gentlemen were unanimously elected Preacher, Essayist, and Substitutes for the ensuing year:—

Preacher—Rev. Charles Mason.
Substitute—Rev. Henry L. Storrs.
Essayist—Rev. William H. Odenheimer.
Substitute—Rev. Anthony Ten Broeck.

A committee on the nomination of officers having been appointed, reported the following Ticket: for

President.—Rt. Rev. Wm. R. Whittingham, D. D., ex officio.
1st Vice President, Rt. Rev. Alfred Lee, D. D., ex off.
2d " " Rev. Wm, Shelton, D. D.,
3d " " Rev. John M. Forbes,
4th " " Rev. Benjamin I. Haight,
5th " " Rev. Aldert Smedes,
6th " " Rev. Wm. Ingraham Kip.
Treasurer.—Rev. Edward N. Mead.
Corresponding Secretary.—Rev. Robert B. Van Kleeck.
Recording Secretary.—Rev. William Walton.
Executive Committee.—Rev. Edward Y. Higbee, D.D., Rev. Richard Cox, Rev. William E. Eigenbrodt, Rev. Samuel L. Southard—with the Treasurer and Recording Secretary, ex officio.

And a ballot having been had, they were found to be unanimously elected.

The amendment offered by Rev. Mr. Haskins to the 2d article of the Constitution, at the last Annual Meeting, viz., insert after the word Trustees, on the 3d line, the words "or may be chosen as honorary members of the association" was considered and *rejected*.

The amendment offered by Rev. Mr. Southard to the same article at said meeting, viz., "strike out all after the word Trustees, on the 3d line," was considered and *rejected*.

The amendment offered by the same gentleman to the fourth article of the Constitution, at said meeting, was considered and *rejected*.

On motion of Rev. Mr. Mead, *ordered*, that the Treasurer and Recording Secretary have the Constitution and By-Laws of the Association printed, with a list of the officers and members of the same, and have a copy sent to each member; and that the minutes of this meeting be printed under the direction of the Secretary in one of the Church periodicals, and a copy of said paper sent to each member.

On motion of Rev. Mr. Dowdney, Resolved, that a committee of seven be appointed on the subject of CHURCH ARCHITECTURE, whose duty it shall be to obtain plans and other details on the subject, and to disseminate such information in relation to it, as they shall deem advisable.

Rev. Messrs. Dowdney, Mead, Hart, Kip, Walton, Eigenbrodt, and Southard were appointed.

On motion, Rev. Mr. Forbes was added to said committee.

The hour of 12 M. having arrived, the Annual Essay was read by the Rev. William Walton, A. M., Assistant to the Rector of St. Clement's Church, New York, "On the true scope and interpretation of chapter vii. of the Epistle to the Romans, from verse 14 to the end." The Rev. Professor Wilson, D.D., and several of the students were present.

The reading having been finished, business was resumed.

On motion of Rev. Mr. Dowdney—

Resolved, that copies of the Sermon and Essay delivered at this meeting be requested for publication, and published in the "Churchman" under the direction of the Executive Committee.

Resolved, that we adjourn to meet in the Sunday school room of St. John's Chapel, on Friday, immediately after the commencement exercises.

Adjourned.

FRIDAY, June 26.

Met in the Sunday school room of St. John's Chapel at half-past 1 P. M.

Rev. E. Y. Buchanan was called to the chair.

Rev. Messrs. Punderson, Van Kleeck, William Watson, Ten Broeck, A. Nichols, and A. C. Coxe, attended—not before present.

Minutes of the preceding session were read, corrected and approved.

The Secretary then read the Constitution, after which the following gentlemen, members of the graduating class, signed the roll and became members of the Association:

Messrs. Albert H. Bailey, Francis J. Clerc, William Long, David H. Macurdy, Benjamin Wistar Morris, Levi H. Norton, William Passmore, Thomas S. Preston, Joseph H. Smith, jr., Thomas R. B. Trader, Benjamin Wright, jr., Christopher B. Wyatt—12.

The minutes of the present session were read and approved.

On motion adjourned *sine die*

Attest, WILLIAM WALTON, Rec. Sec'y.

For the Churchman.

Mr. Editor,—In your report of the proceedings of the Board of Missions, I find the following paragraph:—"Rev. Mr. Balch rose to rebut certain portions assumed by Bishop Henshaw; but on Bishop De Lancey's demanding a statemeut of the facts which Mr. Balch seemed to deny, the statistics were quoted, and Bishop De Lancey proved to be correct."

Had all your readers been present on the occasion referred to, there would have been no necessity for this communication, and I regret that you allowed so offensive an insinuation, as your reporter has made, to be published in your paper.

The question under consideration was the action of the Foreign Committee in appointing special agents, and the recommendation of the Committee on their Report, of which Bishop Lee was Chairman, approving the action of the Foreign Committee in the premises, and recommending the continuance of such agencies.

The Bishop of Rhode Island opposed the resolution, and was understood to rely chiefly upon the better working of the non-agency system, as the ground of his opposition. It was, if we rightly apprehended him, a question of expediency, and not of principle, and to prove that he was correct on the score of expediency, he cited the instances of the parish of St. Peter's, Baltimore, and the Diocese of Rhode Island, where he alleged there had been a large increase of Missionary funds without any resort to agencies.

It was objected in reply, that facts which were true in themselves might, nevertheless, lead to erroneous conclusions, unless we know all the circumstances attending them, and moreover, if the parish of St. Peter's, Baltimore, was an argument in favor of the Bishop's position, the case of a parish in New York where a very large collection was made after a sermon by the special agent of Domestic Missions was equally an argument against the position of the Bishop, and if the case of the Diocesan of Rhode Island could be adduced against the employment of agents, the case of the Diocese of Western New York might with still greater propriety be adduced in favor of the measure. For this reason—

Bishop De Lancey had requested the Domestic Committee not to send a special agent into his Diocese, because in his judgment such an agent would weaken the cause, and diminish the receipts of the Committee.

The Committee acceded to Bishop De Lancey's request, and directed the special agent *not* to visit Western New York, and what was the result? Were the funds of the Domestic Committee increased? No. Just the reverse. There was a diminution from the returns of the preceding year of $190 20. And this, notwithstanding the Bishop had issued a letter to his diocese, and gave as a reason for increased liberality, the very fact that the Committee had yielded to his request, whilst a previous letter directed to the Committee, and published to the diocese, affirmed the excellent working of the non-agency system, and in proof alleged that there had been a fourfold increase of contributions to Missions.

At this point of the argument Bishop De Lancey rose not "to demand a statement of facts," as your reporter has it, but to say, that he knew nothing of the returns for this year, and therefore his letter to the Committee in which the fourfold increase had been affirmed, could not be affected by it, or words to that effect.

Disclaiming any purpose of charging Bishop De Lancey with intentional deception, I then cited the letter of Bishop De Lancey as the very best evidence of the point which I sought to establish in opposition to the one assumed by the Bishop of Rhode Island.

For the second reason givan by Bishop De Lancey why special agents should not be sent into his Diocese, is the following.

"2. That the contributions of the Diocese have already increased more than fourfold, and are increasing to the Domestic and Foreign Missions."

What does this sentence mean? a fourfold *annual* increase? or a fourfold increase between two particular years? If the former, it is incorrect. If the latter, it proves nothing, but that for some reason or other returns for the year 1845 were fourfold greater than those of the year 1840; and for all the purposes of the argument, I might say that the contributions of the Diocese of Western New York had decreased, and were decreasing to Domestic Missions, because the returns of 1846 were $960 26, whilst those of 1845 were $1150 46; or still more that they were decreasing one half, because the returns of 1839 were $595 18, whilst those of 1840 were but $283 52.

If with Bishop De Lancey could with propriety cite the returns of 1840 and 1845 to establish a fourfold increase, and use that fact as an argument in favor of the non-agency system, I could with equal truth and propriety cite the returns of 1839 and 1840, to show a decrease of one half in the years 45 and 46, to show a decrease of one fifth, as an argument to prove its failure. But these facts, though true in themselves, were not germain to the real point at issue, and if stated as arguments on either side, without *all* the accompanying circumstances, I maintained would lead to erroneous conclusions.

Let your readers judge how far the report of this matter, as given in your paper of the 4th inst., is correct.

Very respectfully, yours,
LEWIS P. W. BALCH

We give another extract from Keble's Lyra Innocentinm, lately reprinted by Wiley and Putnam, and hope that what we have said may help to draw attention to the work.

LOOKING WESTWARD.

"God, who commanded the light to shine out of darkness, hath shined in our hearts."

Had I an infant, Lord, to rear
And mould in Jesus' Law,
How should I watch in hope and fear
The first deep glance of awe.

When for a bright and conscious gaze
He lifts his eyelids meek,
And round his own world's little maze,
Some marvel fain would seek!

Bright be the spot, and pure the ray,
That wins his steadfast eye;
A path of light, a glorious way,
To guide his soul on high.

O, rich the tint of earthly gold,
And keen the diamond's spark,
But the young Lamb of Jesus' fold
Should other splendors mark.

To soothe him in the unquiet night
I ask no taper's gleam,
But bring him where the aerial light
Falls from the Moon's soft beam.

His heart at early morn to store
With fancies fresh and rare,
Count not thy jewels o'er and o'er,
Show him no mirror's glare.

But lift him where the Eastern heaven
Glows with the Sun unseen,
Where the strong wings, to morning given,
Brood o'er a world serene.

There let him breathe his matin thought,
Of pure unconscious love,
There taste the dew by Angels brought
In silence from above.

Yet, might I choose a time, me seems
That earliest wistful gaze
Were best to meet the softening beams
Of sunset's glowing maze.

Wide be the western casement thrown,
At sultry evening's fall,
The gorgeous lines be duly shown
That weave Heaven's wondrous pall,

Calm be his sleep, whose eyelids close
Upon so fair a sight:
Not gentler mother's music flows,
Her sweetest, best good night.

So hastes the Lord our hearts to fill
With calm baptismal grace,
Preventing all false gleams of ill
By His own glorious Face.

NASHOTAH MISSION.—Extract of a letter from the indefatigable superintendent of this promising institution.

"I now ask your influence in aiding us to procure funds for the enlargement of our chapel, already built upon the ground belonging to this mission. The people have resolved upon supporting me without missionary aid, the station having become self-supporting since April last. This for Western settlers and a plain farming people, is an important step. The chapel is by far too small to accommodate, in addition to their own numbers, our students, and large Sunday School. We much need the aid of about $100 for this object. Could you not enlist the aid of some friends in your favored city in our behalf? As much as I am opposed to appeals of this kind, still I know not how to get along without aid from abroad. On Whitsunday we were compelled to hold our services outside the building, under the oaks which girt the shores of our beautiful lake."

Contributions for the interesting object above mentioned, will be received at the office of this paper, and also by the Treasurer of the Domestic Committee, of the Board of Missions, No. 139 Broadway.

THE OXFORD CLARENDON PRESS.

To the Editor of the English Churchman.

Sir,—There has been much dissatisfaction expressed lately as to the manner in which the delegates of the Clarendon Press fulfil the important duties which devolve upon them, as Stewards of the large capital which they have at their command, and which at the present time might be most judiciously, as well as advantageously, employed in reprinting such works of the earlier Fathers of the Church, in the originals, at present beyond the means of the majority of the Clergy, and which would tend to satisfy that earnest desire to become acquainted with their writings, which has been for some years gradually increasing.

They have allowed private persons to be at the expense and risk of reprinting translations of the Fathers and the works of the most eminent divines of our Church—both of which works would have come far more appropriately and legitimately from the Oxford University Press—and now, when every one is anxiously looking to them to supply an acknowledged desideratum in our Theological literature, they announce that they intend to reprint at once the works of Dr. Thomas Boys.

Now it is not until after searching through several biographical collections that we find out who this Dr. Boys was, for both his name and his writings have long ceased to be had in remembrance as having conferred any material benefit upon the Church. We, however, find that he flourished in the latter part of the 16th and the beginning of the 17th century—that he was in possession of the Deanery of Canterbury—and to use the words of his biographer, "His *main object* was opposition to Popery." He accordingly attacks the Pope with *unsparing ridicule* and elaborate argument. In a Sermon preached on the Gunpowder Treason he introduced a PARODY on the *Lord's Prayer* in Latin. "Papa noster, qui es Romæ, maledicatur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cælo sic et in terra. Potum nostrum in cæna Dominica da nobis hodie, et remitte nummos nostros, quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseria, quoniam tuum est infernum, pix et sulphur, in Sæcula Sæculorum."

And the works of the utterer of the above blasphemous parody upon the words of our Blessed Saviour, are now about to be edited under the sanction of the authorities of the Clarendon Press! to be published with their imprint! and to be given to the world as the writings of one of the *eminent* members of our Church!

Oh that they would for a moment consider the good they have the power of doing, and contrast it with what they have done, and are doing.

I am, Sir, your faithful Servant, S. K.
Whit Monday, 1846.

THE GENERAL ASSEMBLIES.—The two divisions of the Presbyterian Church, the Old and New School, have been holding their annual meeting, during the past week at Philadelphia. The following is a part of the proceedings of the Old School on Saturday last.

Report Against Common Schools.

The Report of the Committee on Parochial Schools was presented and read. After referring to the fact that the public schools were not in many respects acceptable to the Church, on account of the paucity of religious instruction; and urging the powerful influences which schools excite upon young minds, proceeded to argue upon and in favor of the propriety of establishing in each congregation a school, to be under its charge, wherein a respectable and valuable course of general instruction should be imparted, while at the same time proper attention could be paid to religious training. The good results to flow from this proceeding, especially in securing for the Church a pious and able body of young men to sustain the ministry, were dwelt upon at length; and in conclusion, the report drew attention to the indications of the ways and means of sustaining this proposed work. The schools must, in a certain degree, to a portion of the community, be free, but the principle was good and equitable, that the expense attending the good imparted should be met so far as possible by those who are immediately benefitted.

The report was brought to a close by the following resolutions:

Resolved, That in the judgment of the General Assembly, any scheme of education is incomplete which does not include the instruction in Scriptures, and in those doctrines of grace which are employed by the Holy Spirit in the renewal and sanctification of the soul.

2d. That in consideration of the blessings derived to us, through our forefathers, from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly earnestly desire as near an approach to this method as may comport with the circumstances of this country.

3rd, That the Assembly regards with great approval, the attempt of such churches as have undertaken schools under their proper direction; as well as the zeal which has led individual friends of the truth to aid the same cause.

4th, That the Assembly recommends the whole subject of Parochial education to the serious attention of the Church; counselling all concerned, to regard the maintenance of gospel faith and order, in the founding of new schools, the appointment of teachers, and the selection of places of education.

The resolutions coming up for consideration, the first one was adopted. The second resolution elicited discussion, the debate being started by the Rev. Dr. R. Brechenbridge, in opposition to it. He thought it would be a great hurt on the part of the Presbyterian Church, to segregate itself from the public school education of the country; but on the contrary it should homologate itself with that spirit of public education in schools, under the charge of the community, and not of Churches, which it is evident is so strong that it cannot be resisted. He pointed out many evil consequences which would flow from it, and he hoped the resolution would not be adopted. Rev. Dr. Tallmadge, President of the Oglethorpe University, was in favor of the motion, and argued at length to show its propriety and feasibility.

On motion of Rev. Mr. Thomas, it was resolved, that the report and resolutions be printed, and that they be made the order of the day for Thursday next, at 4 o'clock, P. M.

Domestic Intelligence.

Western New York.—The corner-stone of a new church at Lowville, Lewis county, was laid on Saturday, June 13th. The address was delivered by the Rev. Edwrd A. Renaouf, the rector.

New Jersey.—Ordination.—Sunday, June 28th, in Christ Church, Bordentown, Bishop Doane admitted to Deacons' orders Mr. William Passmore, who has since been appointed Missionary in Allentown, and parts adjacent. The candidate was presented by the rector, the Rev. Mr. Mitchell.

Bishop Doane has addressed a Pastoral Letter to his clergy, urging on their notice a resolution of the last Convention, appointing a collection to be made on the 7th Sunday after Trinity in aid of infirm and disabled clergymen.

Pennsylvania.—Ordination.—June 28th, at St. Phillip's Church, Philadelphia, Bishop Potter admitted to Deacons' orders Messrs. J. H. Smith, Jr., D. H. Macurdy, B. W. Morris, H. E. Montgomery, and H. S. Spackman. Morning Prayer was read by the Rev. E. Neville, rector of St. Philip's Church; the lessons by the Rev. J. M. Lybrand, rector of St. Paul's Church, Camden, N J.; and the Communion office by the Bishop, who also preached the Sermon. Messrs. Macurdy, Montgomery, and Spackman were presented by the Rev. Dr. Williams of Philadelphia, and Messrs. Smith and Morris by the Rev. Mr. Neville.

South Carolina.—Since the 9th of March, the Bishop has performed the following Episcopal acts—Confirmations, 179; Ordinations, 2, (deacons;) Churches consecrated, 1.

North Carolina.—The Journal of the late Convention of this diocese, held at Raleigh, from May 27 to June 1, has been received. There were present beside the Bishop, 23 of the clergy, and 33 lay delegates. From the Bishop's address and other documents given, it appears that there have been during the year,—Confirmations, 171; Baptisms—infants, 292, adults, 60; Ordinations—Deacons, 2, Priests. 3. The whole number of communicants is 1713 reported—a decrease of 59 since last year, but owing to omissions in some quarters, the entire number has not been found out. There are connected with the diocese 29 Priests; and 3 Deacons. There are 7 candidates for orders at present, and 3 waiting to be received. The Bishop in his address recounts the particulars of an extensive and laborious series of visitations, in which the improvement of the slave population seems to have been prominently before his mind. The Mission-school at Valle Crucis is stated to be in a prosperous condition.

Massachusetts.—The Journal of the 50th Annual Convention of this diocese has been published. 46 of the clergy and 84 lay-delegates were in attendance. The confirmations and ordinations have been before stated. One church has been consecrated, and 5 parishes organized. There are 9 candidates for orders in the diocese. The parochial reports are not sufficiently complete to show the real state of the Church.

Clerical Changes.

The Rev. G. C. Drake, from Trinity Church, Orangeville, Columbia county, to St. James's Church, Schuylkill Haven, Schuylkill county.

Rev. J. A. Shepherd, from Wilmington, to Cool Spring, Washington county.

To Correspondents.

The very opportune communication of "O. H. J.," and "J. B.," in our next.

"S. C." is received.

It is desirable that "An old subscriber to the Churchman" should send his name.

Married.

On the 7th inst., by Rev. Benjamin Evans, in St. George's Church, the Rev. Charles Reynolds, to Miss Mary E., eldest daughter of James H. Braine, Esq.

Calendar.

JULY.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

AUGUST.
2. Eight Sunday after Trinity.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

DIOCESAN CONVENTION.—Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will assemble in St. Paul's Church, in the village of Syracuse, Onondaga county, on Wednesday, the 19th day of August next, at 10 o'clock in the morning.

P. A. PROAL,
Secretary of the Convention.

Utica, 8th May, 1846.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A regular Monthly Meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church on Monday evening next, 13th inst., at half past 7 o'clock. THOS. P. CUMMINGS,

July 11, 1846. Rec. Sec.

The Wardens and Vestry of the Episcopel Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG,
Rector of the Church of the Crucifixion.
July 4th, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, Jr., Agent.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 30th June, the Treasurer has received the following contributions:

From Ladies' Missionary Society, Newtown, Ct, 17; St Bartholomew's ch, half collection at the annual Missionary meeting, 46 94; through E Wilcox, R A in Penn, from the Female Bible Class of St Luke's ch, Phil, 20 52; Trinity ch, Morristown, N J, 14 24; Mrs Mills, Jerseytown, Pa, 10; Ch of the Holy Trinity, West Chester, 20; G L H, 5—69 76; St John's ch, Richmond, Va, for the Jews, 5 50; U S Chapel at Fort Munroe, do, 8 06; Leeds parish, Farquier co, do, 10; Hamilton parish, Mrs Baylor, half, 2 50; a lady of Montgomery co, for the Jews, 2—28 06; A G V, New York, 25; Juvenile Missionary Society, Fishkill Landing, 10; for the Jews, 10; through W P Hunter, R A in Ga, from the Female Missionary Society, Christ ch, Savannah, half, 43; per the rector of the same, from the offerings, 1 50, and 3 for Houston, Texas; St George's ch, Fredericksburgh, Va, of which 5 is from G Hamilton, Esq, 13; through J K Sass, R A in S C, from Sheldon ch, for the Jews, 14; St Michael's ch, Charleston, 20 89; several individuals at Fort Johnston, N C, half, 15. Total, $317 15.

THOMAS N. STANFORD, Treasurer,
New York, July 7, 1846. 139 Broadway.

FOREIGN MISSIONS.—Since his report of June 16th the Treasurer acknowledges the receipt of the following amounts:

From Trinity ch, Portland, Ct, Constantinople, 20; Africa, 5; Zion ch, Butternutts, N Y, 10; a member of Young Ladies' Bible Society, St George's ch, New York, education, China, 25; St James's ch, Monroe, Ct, 8; Mt Calvary ch, Baltimore, 10 10; All Hallow's parish, Anne Arundel co, 5; Holy Trinity, Prince George co, 16 08; St Michael's parish, Constantinople, 12 19; Queen Ann's parish, 13 50; Severn parish, 2 50; St Matthew's and Zion, Prince George, 17 25; St Paul's ch, Prince George, 2 50; S S, Ch of Ascension, Baltimore, China, 14 54—93 66; Baltimore, annual payment, for Constantinople, 25; St Paul's ch, Boston, for Africa, 525; Trinity ch, for do, 223 70; Salem, St Peter's ch, additional, Africa, 20—768 70; St Paul's ch, Alexandria, D C, 10 75; collection, St Thomas's ch, N Y, after sermon before Board of Missions, half, 46 62; Mrs Thomas H Deas, Charleston, S C, education, Africa, 20; Ladies' Association, St Peter's ch, Baltimore, education, Africa, 18; S S, St Paul's ch, Camden, N J, Africa, 6 50; St James's ch, Wilmington, N C, for China, 88; St Helena parish, Beaufort, S C, education, China, 200; St Peter's ch, Plymouth, Ct, 19 97; Ladies' Sewing Circle, Christ ch, Lexington, Ky, 4th annual payment, Constantinople, 25; Christ ch, Stratford, Ct, monthly offerings, 13; collection, St Bartholomew's ch, N Y, Missionary meeting, half, 44 95; Raleigh parish, Va, 15; Mrs Baylor, Farquier co, 2 50; R S Randolph, 5; a friend, 3; G L, 2; J A Marshall, 10—37 50; Ch of Nativity, Spring Garden, Phil, education, Africa, 5; E H Parker, Grahamville, S C, China, 1 25; Trinity ch, Moorestown, N J, 2 51—8 76: Trinity ch, Branford, Ct, 5 50; Christ ch, Winchester, Va. Africa and China, 32 06; Trinity ch, Shepherdstown, Africa and China, 60; Zion ch, Charlestown, Africa and China, 24; Rev W Y Rooker, half, collections, (see Spirit of Missions, July,) 444 15; Ladies' Chinese Society, Savannah, education, China, 166; S S, Grace ch, Petersburg, Va, education, Africa, 20; Female Missionary Society, Savannah, Christ ch, 43; offering of parish of Grace ch, 1; Africa, 44 cts; per Rev Dr McGuire, Fredericksburg, Va, Miss Agnes Gray, for Athens, 10; Africa, 10; several individuals at Fort Johnson, N C, 15; St Michael's ch, Charleston, S C, 3 month's instalment for Constantinople, 9 50; do, do, general, 15 89; Edward Lowndes, education, China, 25—48 39.

J. SMYTH ROGERS, Treasurer,
New York, July 7, 1846. 69 Wall street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received, since report of 9th ult., the following contributions, viz:

From St George's ch, Newburgh, Rev Dr Brown, $30 75; Church of the Ascension, Esopus, Rev J I Bowden, 10; St Anna's ch, Fishkill Landing, Rev Dr Robertson, 8 48; Trinity ch, New Rochelle, Rev Dr Coit, 44 62. Total amount, 93 85.

C. N. S. ROWLAND, Treasurer,
July 7th, 1846. 55 Water-st.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for "The Fund for Aged and Infirm Clergymen," since his acknowledgment of 5th May, the following contributions, viz:—

From Christ ch, Manhasset, Rev J P F Clarke, $2 06; St Philip's ch, New York, Rev A Fraser, 19 50; St John's ch, Johnstown, Rev C Jones, 5 44; St Paul's ch, Poughkeepsie, Rev Dr Milledoler, 2 50. Total amount, 29 50,

C. N. S. ROWLAND, Treasurer
of the Convention P. E. Church, N. Y.
July 7, 1845. 55 Water street.

Advertisements.

BOOKS.

BISHOP HORNE—No. XIV.

NOW ready, No. 14 of the Complete Works of Bishop Horne. Price 25 cents.

HENRY M. ONDERDONK & CO.,
Church Publishing Establishment,
July 11. 25 John street.

Now Ready,

HOUSEHOLD LITURGY, or Order of Daily Prayer for Families, adapted from Ancient Offices, with occasional Prayers, Psalms, and ancient Hymns, by the Rev. C. S. HENRY, D.D.

HENRY M. ONDERDONK & CO.
July 11 25 John street.

Just Published, for July.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 per annum.
July 11

PALMER ON DEVELOPMENT.

D. APPLETON & CO., No. 200 Broadway, have just imported—

The Doctrine of Development and Conscience, considered in relation to the Evidences of Christianity, and of the Catholic System, by the Rev. Wm. Palmer, M. A., in 2 vols., (vol. 1 now ready,) price $2 75.

Also published by the same author.

A Treatise on the Church of Christ; chiefly designed for the use of students in theology; 2 vols, 8vo., $5.

Lately Published.

An Essay on the Development of Christian Doctrine, by John Henry Newman, 1 vol. 8vo., cloth 75 cts., paper cover 50 cts. July 11

GESENIUS'S HEBREW GRAMMAR, BY RODIGER.

D. APPLETON & Co. have in press,

GESENIUS'S HEBREW GRAMMAR, enlarged and improved by E. Rodiger, Professor of Oriental Literature in the University of Halle. Translated by Benj. Davies, Doctor of Philosophy in the University of Leipsic; with a Hebrew Reading Book, prepared by the translator, carefully printed from the fourteenth edition, (just published in London, by Bagster.) In one handsome 8vo. volume.

"The excellence of Gesenius's Grammar is universally acknowledged. Its adaptation, both in matter and method, to meet the wants of Hebrew students, is triumphantly established by the fact that no fewer than thirteen editions have been sold. The new edition, from which this translation has been made, wasp repared by Prof. Rodiger, and appeared in 1845. Among living Philologists, there are but few names in higher repute than Rodiger's. His edition of this Grammar may therefore be supposed to contain some real improvements, as well as changes and additions; and this presumption is fully borne out by a comparison with the thirteenth edition, which was itself improved by the author's last revision. The addition of the Reading Book, as an introduction to the translating of Hebrew, will prove (the compiler hopes) of material service to the student in mastering the Grammar and acquiring the language."—*Extract from Translator's Preface.*
July 11—1t.

TO FEMALE TEACHERS.

WANTED immediately a young or widow lady to take charge of the English education of two or three little girls, and also to give lessons on the Piano, and in Drawing and Painting, to a class of small boys. She must be a communicant of the Episcopal Church, and be *fully* competent to instruct in the above named branches. Good recommendations will be required. For information of the situation, which is pleasantly located in the country, apply to Mr. Floyd Smith, at the office of the Churchman. July 4—3t.

Poetry.

For the Churchman.

THE CHURCH BELL.

Hark! again from the old Church tower
Merrily peals the bell,
To call us up to the house of God,
And the time of prayer to tell.
Hark, hear the bell!
Merrily peals the bell!
Hark! again from the old Church tower,
Merrily peals the bell!

In scattered groups we wended slow
To Church at the 'customed hour,
And we sadly gazed at the belfry gate
In the silent grey old tower;
For no bell was there,
And no voice in the air,
Called us to prayer!

But duly now at morn and eve
At God's house we'll appear,
Rejoicing when we hear afar,
The Church bell sounding clear.
Hark! hear the bell!
Merrily peals the bell!
Hark! again from the grey old tower
Merrily peals the bell!

Waddington, N. Y. J. H. H.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXV.

None of the preceptive parts of revelation more fully harmonize with the voice of nature and experience, than those which urge to serious and operative reflection on the uncertainty of human affairs. Here there cannot be the least excuse for evading the force of Scripture truths, precepts, and warnings. These, always seasonable, have frequent special interest attached to them by every one's personal observation and experience. Solomon gives a caution on this subject well deserving our serious and constant remembrance—"Boast not thyself of to-morrow."

The word "boast" accurately expresses the idea of the original, that of foolish and unwarranted confidence. It refers here to that trust in futurity which regards its prospects as certain, and removed beyond the reach of failure; and disregards that dependence on the will of Heaven which is imposed on all events.

He who forms his plans, and engages in his undertakings, in this spirit, may properly be said to boast himself of to-morrow. With full confidence in his own advantages, foresight, skill, or power, he forgets the supreme control which the Most High possesses over all events, nor thinks that it is only if the Lord will. It surely argues no small measure of the qualities which make up the character of a boaster, thus to live or act in neglect of that all-seeing eye which inspects, and that all-powerful arm which controls events, and that unseen connexion of causes and effects which often alike disappoints and astonishes; and with vain confidence in the impossibility of failure, to try futurity. Self is at the foundation of this error. Its wishes, views, and calculations are made to set aside regard even for the superintending wisdom and power of the Eternal.

The man possessed of such a spirit lives emphatically without God in the world, until, roused, perhaps forever too late, from his unmindfulness of the precariousness of all earthly things, he feels how great would have been the wisdom of a practical regard for the highly reasonable and valuable injunction, "Boast not thyself of to-morrow." The duty which it enjoins supposes the influence over the heart and character of the cardinal Christian virtue of humility. Under this influence the mind is brought to a useful and practical sense of that dependence on the power and will of God under which all created beings are placed; and this has regard alike to past, present, and future. While the success which attends, or has attended, the use of proper means, is viewed as His gift from whom alone the blessing could have flowed, disappointment is received with the conviction of its being the best upon the whole, because permitted by Him who is infinitely wise and good. Futurity is contemplated, with hope and trust indeed, but without presumption. Ignorance of what it may bring forth is felt and acknowledged. All fear, doubting, and uneasiness, however, are removed by reflection on that omnipotence which exercises sovereign control over all events, and is itself governed by infinite wisdom and goodness. Perfect resignation and contentment, indeed cheerful confidence that all is for the best, dictate, under all events, and all prospects, the heartfelt expression of humility and duty, Thy will be done.

Such a state of mind largely enhances present happiness, clears and brightens by hope the prospect of futurity, and deprives disappointment of much of its acuteness.

Our religion, however, is far from prohibiting a care for futurity. It does not sanction a listless and inactive resignation to events as they may occur, a merely passive reception of the good which Providence may see fit to bestow, or inattention to proper means of advancing our welfare and enjoyment, or of deliverance from present or avoiding impending evil. On the contrary, it enjoins the diligent use of such means, and sanctions, in the use of them, an humble hope of their success. But it would regulate and chasten this hope, by reminding us that the issue is still with God, and that His wisdom and goodness may deem it best that it should not correspond with our expectation and wish.

The Saviour's precept to take no thought for the morrow, is an instance of the boldness of the Oriental style which characterizes much of the language of Scripture. It is only a strong enforcement of the duty of not being over-anxious or over-confident. We must not *boast* ourselves of to-morrow.

Blindness to the future is kindly given. If the train of events to come were fully known, what despondency would it produce in some, and what pride and presumption in others! If mortals could surely bring to pass their views and wishes for futurity, what advantage would it give the bold and ambitious over the modest, humble, and retiring! Wisely therefore is it ordered that the race is not always to the swift, nor the battle to the strong, nor riches to men of understanding—that the use of the most promising means is not always suffered to have its customary effect. And most nearly does it concern us to make that application of such principles and views which touches the continuance of this mortal life. Utter uncertainty is stamped upon that life. Its securities are merely nominal and apparent. They are every moment exposed to failure, and never more so than when health and strength are at their height.

From all these considerations, we should learn the folly of engaging in even what is innocent and proper with too great confidence; of venturing on what is sinful in expectation of future amendment; and of deferring the discharge of duty.

The language of the world is in the spirit which the apostle reprimands—"To-morrow we will go into such a city, and continue there a year, and buy and sell and get gain;" and in that reprimanded by our Saviour—"Soul, thou hast much goods laid up for many years; eat, drink, and be merry."

However innocent and right any object of profit or pleasure that we have in view, and however consistent with the pure and holy precepts of the Gospel the means we use for its attainment, our eagerness and wishes should never banish the recollection that the event is with God, whose decision—the wisdom and goodness of which we cannot for a moment doubt—may be adverse to our prospects and our hope.

That no human efforts can render disappointment impossible, the observation and experience of every day give ample proof. And since it may come, it surely is wise to be prepared to meet it. If this is done upon Christian principles, it will secure the mind against much of the unhappiness resulting from the frustration of hope, and the blasting of views, and afford it a ready support and consolation in the firm belief that all is ordered for wise and good ends by a kind and tender Parent, who chastens whom He loves.

A lamentably prevalent, dangerous, and wicked error among men, is venturing on what is sinful in expectation of future amendment. There are few sinners so hardened as to be entirely unconcerned about repentance, and who do not purpose to amend, and regard their eternal welfare as depending on the fulfilment of their design. But they delay. They continue in their evil course, intending to do so but a little longer. The longer, however, they delay, the more hardened they become, and the less sensible of their guilt and danger. Soon they are taught the folly of all dependence on the future by the awful reality of being summoned to their great account.

If from the place of despair and dread anticipation in which the spirits of such are kept till the day of final retribution, they were suffered to revisit this world, with what earnestness would they press the warning, "Boast not thyself of to-morrow"—Look not to it for repentance and amendment. To day, if ever thou wilt hear the voice of pardoning and sparing mercy, harden not thy heart; lest thou too come into our place of torment. Impenitence we designed not for our final choice. Yet a little while, and we hoped to have made our peace. But a little longer we intended to continue in the service of the world, the flesh, and the devil. Before the time of reformation came, it was put beyond our reach forever.

In this number there are doubtless many who, though not hardened in iniquity, and slaves to sin, yet suffered themselves to be led on in some vicious habit, or drawn into some deliberate transgression. They knew its guilt. They hoped that penitence would efface it. While penitence was yet delayed a sudden dispensation of Providence called them to that eternal state where it is too late forever.

Deferring the discharge of duty is another vice against which the present subject raises a serious warning. "Whatsoever thy hand findeth to do, do it with thy might," and, "Work while it is day; for the night cometh when no man can work," are the dictates alike of reason and Scripture. I made haste, and delayed not to keep Thy commandments, is a resolution which should be engraven on the heart of every man. To defer the discharge of duty which we know to be important, and essential to a reasonable hope of future reward, is, though a very common, a most irrational and dangerous thing. No man not besotted with brutish insensibility to moral and religious affection, can be unaware of the light in which it will be viewed at the awful hour of death—of the self-reproach, and excruciating consciousness of the justice of suffering for it, to which it must then give rise. The multitude of excuses that have been magnified by the bias of inclination into strong and sufficient reasons for the error, appear in their native weakness and insignificance. The many checks and warnings of conscience which have been suffered to be lost in the hour of the power of temptation, are remembered as justly aggravating guilt. Awful is the state to which such an one is reduced. The past lost time cannot be recalled. Futurity in the present life is reduced to so small a space that amendment is utterly impracticable; and distress and anguish, it may be, are so acute, or the mental faculties so paralyzed or distracted, as to preclude even a penitential frame of mind. But his end is come. Not all the universe can gain a moment's respite. Hope is perished forever.

Grievous too is the danger of boasting of to-morrow, when considered in connexion with the powerful influence of habit:—how it strengthens attachment to its object, how it increases disposition to delay, and how it diminishes the power of resisting it.

The uncertainty of human life is considered a trite subject. Its self-evidence, instead of strengthening its hold upon our deep and serious consideration, is often the very reason of its being trifled with. The thoughtless multitude, confirming each other in the undoubting expectation of long enjoyment of life, health, and strength, are daily adding to the catalogue of sins which is entered against them. One of them is suddenly roused from this delusion. His health and strength are suddenly blasted. His life hastily departs as a vapor. He has still to answer for his sins. While the tears of affectionate adieu moisten the eyes of his companions, reflection may find its unaccustomed way into their hearts. The tears are wiped. Reflection has fled. Again the fascinations of the present hour enchant them, and leave no room for serious thought.

Calls to profit by such considerations constantly and every where abound. Uncertainty and instability are stamped on all human affairs. Sudden and unexpected reverses; afflictions the most distant from probability; disappointments which blast the most sanguine hopes, and dash the cup of happiness from the lips of him who had thought to drink deeply of its contents; and the rapid or instantaneous change witnessed from health to sickness, and from life to death; solemnly warn, *Boast not thyself of to-morrow*.

Let the man of business hear it, and form not his plans with too great confidence, or in forgetfulness that all must depend upon the will of Heaven. It is not his foresight, prudence, or enterprise, nor the united foresight, prudence, and enterprise of the world, that can ensure success. Over those elements to which, it may be, he must trust for the favorable issue of his plans, rules the Eternal God. Over the events on which his prospects may depend, exists His sovereign control. Over the health and strength necessary to the prosecution of his designs, his Maker's will is law. His life is dependent on the word of God's mouth.

Let not the young man boast himself of to-morrow. All on which he may build his prospects of continued happiness, is precarious and fleeting. Life is held but on a thread; health, strength, and beauty but on a hair. The burial places in our midst have to reason's ear an emphasis, even in their solemn silence. They tell of the gathering within them of the parent's fondest hopes; of the darkness into which the brightest prospects have there suddenly sunk; of the sleep of death there wrapping the subjects of many an early, many an instantaneous call into eternity, given in the midst of health, of gaiety, and of hopes.

Does the old man need to be cautioned, Boast not thyself of to-morrow:—he whose hoary head and faltering steps give warning that he is on the margin of the grave? Does he still cling to the world? Is he still devoted to its pursuits or pleasures? Still eagerly anticipating some future interest in them? Still postponing the discharge of duty? Still delaying his preparation for eternity? Heavy must be the aggravations of his sin from the warnings he has slighted, and the calls of Providence that have been lost upon him. And must all hope of him be abandoned; and he be seen tottering under the weight of years, and the awful weight of unpardoned sin, down to the regions of the dead who are to suffer the eternal horrors of the second death?

O let none—the young, the mature in years, or the aged, boast himself of tomorrow. With humble dependence on God, we may indeed, and should use the means which He has appointed for present and future happiness; but we should remember that our only sure dependence is on His blessing; and that this dependence can be cherished in a reasonable and Christian way, only by being connected with a heart and life devoted to His service, and with humble and entire submission to His will as always right and for the best. If, in the true spirit of the Gospel, we have always in remembrance that this is not our home, that we are sent here only to prepare for another state, and that God wills our happiness there, and governs His dispensations here with a view to it, we shall not be perplexed with too great care for the things of the present time, nor bestow upon our anticipations of to-morrow that degree of solicitude which will make us unhappy under disappointment; but mainly anxious for the good part which cannot be taken from us, we shall think all the best that God ordains, and humbly hope and pray that all may be sanctified to our spiritual and eternal welfare.

B. T. O.

From the Calendar.

DR. COIT UPON HALL'S REVIEW OF THE PURITANS.

The next point alluded to in his Review, is the reign of Charles the Second. This I the more readily take up, because its historical interest may enable me to throw some light upon points misunderstood by many readers, when, so far as my antagonist's abuse is concerned, I might easily pass it by.

I.—To proceed then. He denounces me for saying, or rather for barely offering "a humble suggestion," (to imitate his favorite phraseology) that Charles might experience a consideration at the day of judgment, which a Puritan would never allow him here. Suppose I did. Has he rashly forgotten that ancient authority, which would finally make it more tolerable for Sodom and Gomorrah, than for proud Capernaum? (Matt. xi. 25.) God forbid that I excuse, that I extenuate the sins of the *flesh*; but with God's awful book before me, I am obliged to say, that the sins of the Spirit are greater, and that, among all such sins, that of spiritual pride has the "bad eminence" of being foremost.* That sin is a smoke in God's nose—a fire that burneth, or, as the Hebrew has it, kindleth all the day—is all day long like a kindling fire, smouldering, and steaming, and putting eyes out. (Isa. lxv. 5.) What annoyance more offensive and provoking than this! And how could the Almighty, by such emphatic imagery which, understood, as it must be, by the conveniences of Isaiah's day, is intenser than the words make it to a modern reader—how, I say, could the Almighty more effectually express his loathing abhorrence of spiritual pride!

Now this pride is the characteristic sin of the man who, ruthlessly and systematically, depreciates and condemns the piety of his neighbors. And that sin, with all his fleshliness, Charles the Second was dispossessed of. He scorned a religious self-esteemer and hypocrite, and he reverenced true religion; as history illustrates, in his respective treatment of such men as Gilbert Burnet and Thomas Ken. Burnet is Mr. Hall's favorite authority to prove Charles an enormous offender. He knows nothing of the strange depths of that man's heart, nor the Scottish perpetuity of his prejudices. I will show something of them. I could show much more, if I had Napier's Montrose by me; but it is loaned to a distant friend. So I go to an authority, which, if less full, will, it is trusted, answer the purpose.

"The evil counsellors," says Miss Strickland, alluding to the fears of Charles, that he would be childless, "by whom the sovereign's bad passions were flattered, and cherished, did not scruple to whisper the possibility of persuading the Parliament, to make it lawful for him to marry a new wife before he had got rid of the first, and a reverend divine, no other than the far-famed Gilbert Burnet, afterwards Bishop of Salisbury, was found capable of using his pen in vindication of this iniquitous doctrine. He wrote, successively, two treatises, entitled, 'Dr. Gilbert Burnet's solution of two cases of conscience; one touching Polygamy, the other Divorce, and what Scripture allows in those cases.'†

"It is needless to comment on the base hypocrisy of affecting to search Scripture as an excuse for vice. These polluted shafts were aimed at the innocent queen, at the suggestion it is presumed, of Buckingham and Lauderdale. It was expected that they would have obtained the reward of a rich bishoprick for the writer; but Charles despised both the adviser and the advice, and when Burnet, some years afterwards, having joined the opponents of the Court in consequence of being deprived of his office in the chapel royal, (we here see the noble origin of Burnet's lauded whiggery,) wrote him a letter of remonstrance on his immoral way of life, he treated him with the most cutting contempt.

"Charles endured reproof, patiently, *from men whose principles he respected*. When the excellent and consistent Bishop Ken gave him a severe exhortation on his wicked life, he did not treat that upright man, with the contumely he offered to the author of the 'The two cases of *Conscience*,'" (Strickland, viii. 277.)

There, reader, there is Charles the Second's case, in the hands of a *lady*. I am not afraid to think of it as she does, with quoters like Mr. Hall against me, backed by consciences as comprehensive as those of Bishop Burnet. Mr. Hall is really one of the most unfortunate writers I ever knew, in the matter of quotations. Among Puritan authors themselves, he selects Winslow, who will make him long memorable for extracts—among Puritan annalists, he selects Neal, whose unfairness, when relied on, but exposes his own ignorance—among churchmen he selects Burnet, and lo! Burnet leaves him, on some accounts, in a worse predicament than any of his predecessors! Mr. Hall would do better to cease quoting altogether.

There is another particular respecting Charles the Second, which Mr. Hall's Review makes it important for me to notice, viz., his *death*. All Episcopalians, at some time or other in their lives, unless they fraternize with Calvinism, are esteemed downright Papists, or Papistically inclined. But Charles the Second was considered a more successful hypocrite than usual; and to have succeeded in preventing any *overt* evidence of a tendency to Popery from being fastened on him, till just as he was about to die. He "disguised his Popery to the last," says that scrupulous remonstrant against his free living; who would have allowed him, *by law*, a dozen wives if necessary. And Mr. Hall is perfectly satisfied with such a testifier, and considers the point proved beyond the possibility of contradiction.

Now I have some testimony to offer upon this subject, which I regard as infinitely better than any thing which can be said by Bishop Burnet, or *argued* by Mr. Hall. This testimony it has never been my good fortune to see adduced before; and it is, from the very nature of it, perfectly, and throughout impartial. It is from a medical gentleman, of the very highest reputation, and is derived by him from medical documentary testimony, drawn up for a purpose entirely different from that he had in view in using it. The papers this gentlemen consulted were prepared to show that King Charles did not die by poison; and it will therefore be seen, in a moment, that the evidence they furnish for the point in question, is entirely *undesigned* and *incidental*; and is consequently, as any intelligent lawyer knows, evidence of the very highest kind. The testimony, I allude to, may be found in the Essays and Orations of Sir Henry Halford, President of the Royal College of Physicians, London; and though it is somewhat "lengthy," as we Americans say, its exceeding interest will, I hope, be my excuse for quoting it at large. It is as follows:

"Of the illness which led to the death of King Charles the Second, we leave a report drawn up by Sir Charles Scarborough, the King's first physician, in very good Latin, deposited in the library of the Society of Antiquaries.

"It appears that the King had just risen from his bed at eight in the morning, when he felt an unusual sensation in his head. Shortly after complaining of this, he fell down speechless, and without the power of volition. A medical gentleman of the army happened to be waiting in the next room, to assist his Majesty in making some experiments for the fixing of mercury; who, most properly, thought himself justified in taking away sixteen ounces of blood, even before he had summoned the King's physicians. When they arrived, they commended his decision; and followed up the first step, by cupping his Majesty to eight or ten ounces more. They ordered, moreover, an antimonial emetic, (but little of which could be got down,) a powerful purgative, and clysters. These expedients producing little or no effect, a blister was applied to the King's head, and other remedies were prescribed, to which we have recourse in modern practice. But all in vain. The King lingered four days, during which, it is palpable, from the prescriptions,* that not only *no improvement* took place, but every thing proceeded from bad to worse, from hour to hour, until his Majesty expired in the 54th year of his age.

"His brother and successor, the Duke of York, afterwards King James II., 'summa in regem pietate, et plusquam fraterno amore affectus,' as the narrative states, watched the symptoms most anxiously, and hardly ever left the sick room; 'ut omnibus constiterit, maluisse ipsum charissimi fratris consortio perfrui quam sceptro.'

"Had there been safety in a multitude of counsellors, the King's life must have been preserved; for I perceived the signatures of not less than fourteen physicians to one of the prescriptions, amongst whom were Sir Charles Scarborough, Doctors Lower, Charlton, Millington Wytherly, and others, with whose portraits you are familiar in the room below, and who have left you an ample inheritance of fame.

"Their materia medica seems to resemble much that in use at this time of day; save that we have improved upon the spiritus cranii humani, twenty-five drops of which were ordered in a cordial julep, 'ad refocillandas regis vires,' (when his Majesty was sinking.) by substituting for this bad and disgusting sal volatile, a more effectual preparation of the stag's horn. This calls to my recollection an original prescription, which was shown me, in which a portion of the cranium humanum was ordered in a powder, for Sir Nicholas Throckmorton, in the time of the Protectorate. It was found on a file of prescriptions, dug out of the ruins of a house in Duke street, Westminister, said to have been inhabited by Oliver Cromwell's apothecary.

"On examining the King's body after death, the blood-vessels of the brain were found still turgid with blood, and a large effusion of lymph in the ventricles, and at the base of the brain. This latter would be the consequence of pressure and interruption in the circulation; and it is probable that the King might have been bled further still, with advantage. Indeed, the only direct relief in apoplexy is to be obtained by unloading the over-gorged vessels; and my experience justifies me in stating, that if large depletion be not made in the first instance of the attack, every thing else attempted afterwards will be in vain. There was an adhesion of the lungs to the pleura, on the right side of the chest, the effect of a former inflammation. The heart was sound and robust, and nothing wrong was observed in the abdomen, save that 'hepatis color ad lividitatem inclinaret, forte a sanguinis ibi restitantis pleonasmo, quo renes et lien cernebantur suffarcinati.'

"The case is a fair specimen of apoplexy; and I cannot help wondering at Bishop Burnet's attributing the King's indifference to all the solicitations made to him respecting religious offices, to any thing but the plain obvious reason—an insensibility and stupefaction from disease. The Bishop says, 'He went through the agonies of death with a calm and constancy, which amazed all who were about him, and knew how he had lived. This induced some to conclude, that he had made a will, and that his quiet was the effect of that. Ken, one of the Bishops, applied himself much to the awakening of the King's conscience. He spake with a great elevation both of thought and expression, like a man inspired; as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present; excepting him who was the most concerned, who seemed to take no notice of him, and made no answer to him.'

"How should he, under an astounding fit of apoplexy? On the other side, his brother James, a zealous Roman Catholic, was equally solicitous that the King should receive the offices of the Church to which he [i. e. James] had attached himself, and should give proofs of his dying in the Roman Catholic faith. But the King was incapable of discriminating, altogether, under his circumstances. *Every faculty of his mind was gone*. If he were a Protestant, therefore, before he was taken ill, he died a Protestant. If he had already renounced the religion of his father, he died a Roman Catholic. I presume not to say more, than that no inference could be drawn, safely, of any thing that implied the exercise of judgment at that late hour, under so overwhelming a seizure; and that the contest of the two parties for a triumph, was as vain and unprofitable, as the fight of the Grecians and Trojans for the dead body of Patroclus." [Halford's Essays, &c., 3d edit. pp. 231—238. London, 1842.]

Dr. Halford's testimony finishes the case. Bishop Burnet, with Mr. Hall aiding and assisting, makes the poor King an irreproachable Protestant, so far as profession goes, to his final illness. If he was shaken in his Protestantism, in his last hours, and converted to Romanism, he must have been a wretched convert to boast of, made amid the stupors of apoplexy, and the triple exhaustion of bloodlettings, purgatives, and emetics.

* Some, possibly, may think this an unsafe position. Not so if St. Paul be a guide; for he makes pride, and the very common spiritual pride of a novice in religion, the precise condemnation of the devil himself. See 1 Timothy, iii. 6.—Spiritual pride, then, turned angels into demons. Surely it cannot then amount to any thing less than demoniacal possession!

And if such doctrine as this seems exclusively Episcopalian, I would "humbly suggest," that Puritans, also, have taught the same, in their more rational moods. Let us hear Dr. Priestly, who is a great eulogist of the Puritans. "If," he says, "we may judge from the conduct of our Saviour, we should conclude that there was something more hateful and dangerous in the principles of the Pharisees, than in those of the Sadducees. He frequently, and with great severity, inveighed against the vices of the former, but never mentioned any thing as particularly heinous, in the conduct of the latter. Admitting, therefore, that the principles of the Sadducees led to *libertinism*, we may conclude that the *pride* and *hypocrisy*, which he censured in the Pharisees, were more heinous vices."—[Priestly's free address to Protestant Dissenters, Introd. Disc. pp. 29, 30. London, 1770.)—The appeal to Scripture will enable the readers "private judgment" to satisfy itself of Priestly's orthodoxy in this particular.—The italics are *his* not mine.

† These "Beauties of Burnet" were very judiciously suppressed when his works were published, so that an ordinary research can never "mouse" them out. They may be found, however, says Miss Strickland, "in the Appendix of John Macky's 'Court of Great Britain;' a scarce, but by no means an unattainable book." A notice of them may be found also in Grosley's Observations on England. Grosley was a French antiquary, whose works were translated by Dr. Nugent. The extract, relating to Burnet's pamphlets, may be found in Dodsley's Annual Register for 1772. Characters, &c. p. 53. They were also noticed by Mr. Higgons, in his volume reviewing Burnet's own times. See that vol. 2d edit. p. 159, etc. London, 1727. Higgons quotes *one* of the pamphlets, but passes by the other as too indecent. All this shows that, in times past, Bishop Burnet was vastly better understood than he is now.

Bishop B. is known as an Evangelical and a Low Churchman. Yet he wrote another pamphlet, so favorable to arbitrary power, that it was burned by the hangman, at the order of the House of Commons. (See Dodsley, *ut supra*, p. 54.)—This shows how such a standard of piety and churchmanship is, *practically*, as we have seen in our own day, as lofty as Romanism itself.

* This should be noted, by my readers, carefully. The *prescriptions* are independent facts, which speak for themselves, and compose, on intrinsic testimony, a complete history of the case. It is most fortunate that the case is so fully and accurately given, and for *medical* purposes alone. Applied to history, this incorruptible testimony becomes of great value; and Dr. Halford deserves much credit for the ingenuity with which he has shown how the historian may bring it to bear.

In the affairs of this world, as husbandry, trade, &c., men *know* little and *believe* much. In the affairs of another world, they would know every thing, and believe nothing.—*Bp. Horne.*

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